

THE
ENTERTAINING
CORRESPONDENT.
OR
Curious Relations,

Digested into
FAMILIAR LETTERS, and CONVERSATIONS.

BEING A
Choice and Valuable COLLECTION
OF

Very Remarkable HISTORIES, from the most
approved Authors, both Ancient and Modern;

With regard to
Travels, Voyages, Governments, Revolutions, Geogra-
phy, Arts and Sciences; the Religious, Civil and
Military Customs of the different Nations in the
known World; the various Productions in the Ani-
mal, Mineral, and Vegetable Kingdoms; and what
ever else may be useful and entertaining.

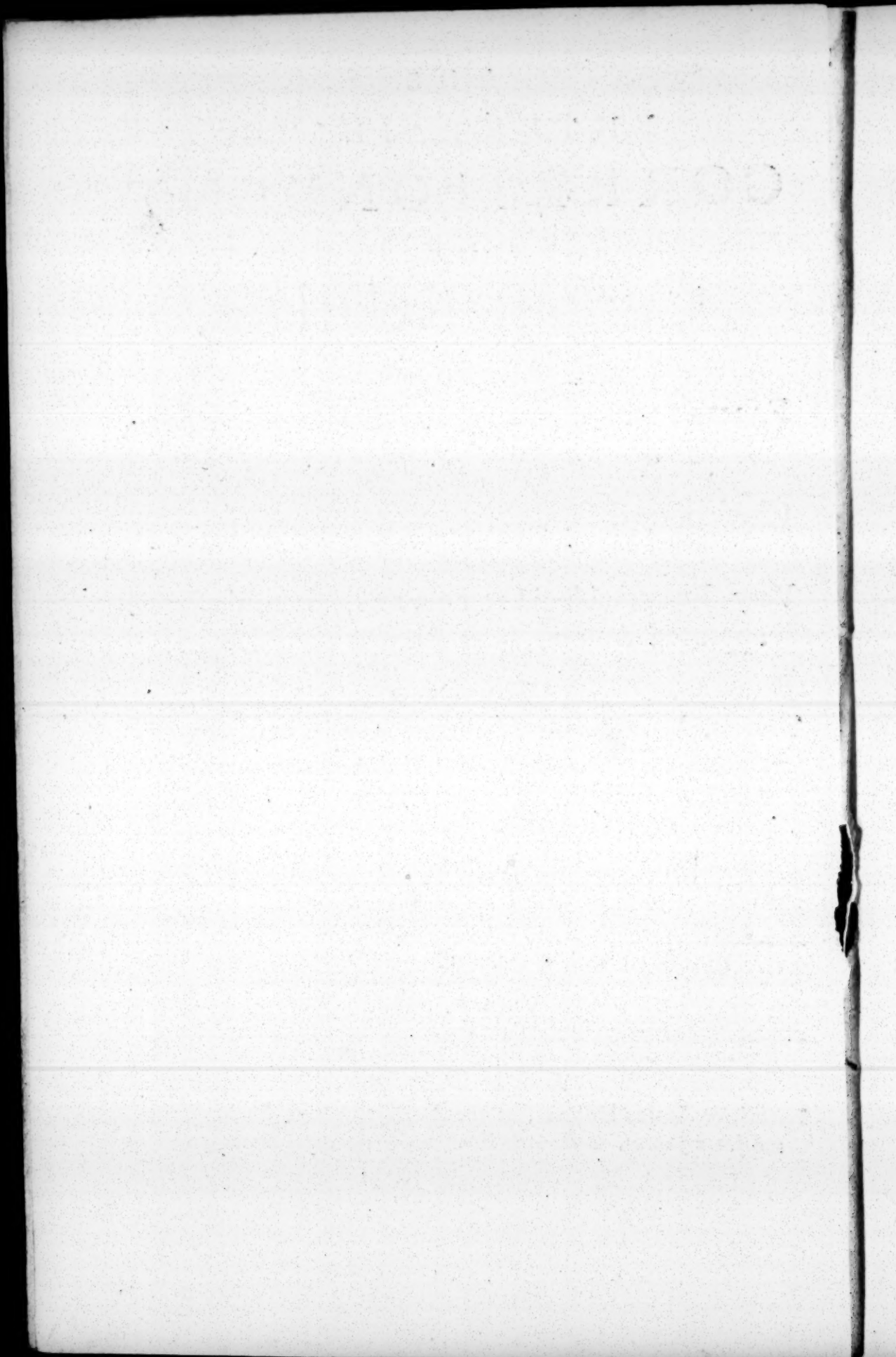
Illustrated with Curious COPPER PLATES.

VOL. II.

L O N D O N:

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M.DCC.XXXIX.





TO
CROMWELL MORTIMER, *M.D.*

Fellow, and Secretary of the ROYAL SOCIETY.

S I R,



THE Variety of curious Subjects which pass daily through your Hands, and are offered to your Perusal from all Parts of the World, must make my Presumption appear the more unjustifiable, in dedicating and inscribing these my humble Endeavours to your candid Patronage. However, as among a great Choice of exquisite Dishes, an ordinary one crouded in, is sometimes favoured with being liked and relished, I flatter myself, You will receive these CURIOUS RELATIONS as the Productions of one who has taken a Pleasure in gathering the Fruits from off several Trees, and presenting them in Conjunction to your kind Acceptance: And though all may not equally suit your Palate, yet such as You shall condescend to taste, will be looked upon with the more favourable Eyes, and have the Sanction of your Authority to recommend them.

MANY useful Labours have been buried in Oblivion, by not being patronized by
Gen-

DEDICATION.

Gentlemen of Fame and Learning; and others though inferior Performances, have been crowned by such Means with Success: A Lump of Clay will attract a fine Odour, by lying close to Roses, and be admired for its Fragrancy, when otherwise it would continue disregarded: Thus if these my Attempts meet with a favourable Construction from You, they will receive a Qualification, which they could not have had of themselves.

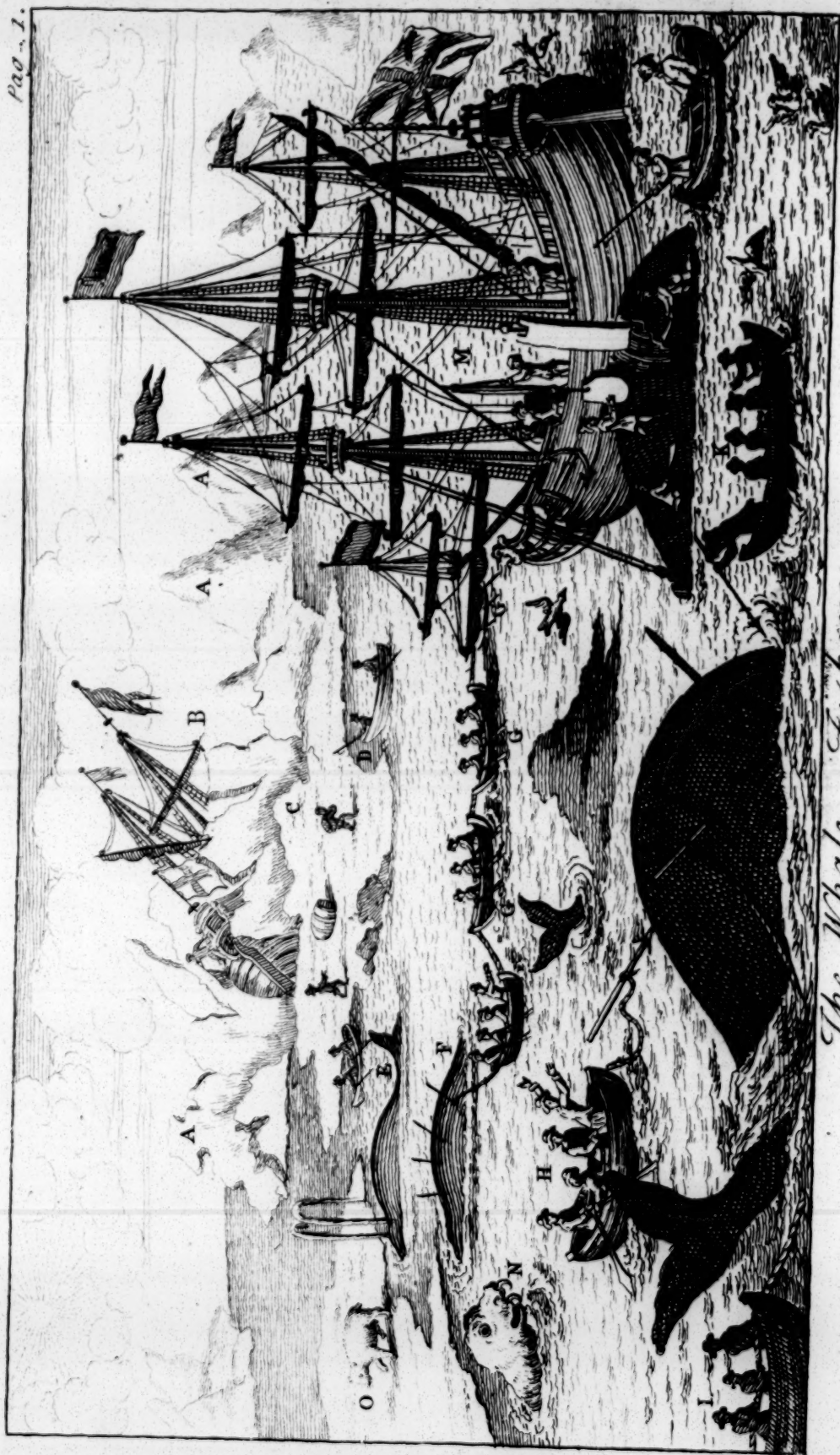
I HAVE been furnished by some ingenious Gentlemen who have approved of my present Undertaking, with several entertaining Subjects: Some of them being written in foreign Languages, I have attempted to translate into plain English, in others I have followed the Manuscript as sent me; and in regard they have promised me their farther Assistance, I flatter myself, Sir, You will make one of their Number, and be pleased to support the Structure already begun: You will thereby not only gratify all my Curious Readers, but in return for such signal Favours, for ever bind to your Service, one, who craves Pardon for his Presumption, and who begs Leave to subscribe himself,

S I R,

Your most devoted

humble Servant,

G. SMITH.



The Whale - Fishery.



CURIOUS RELATIONS,
OR, THE
Entertaining Correspondent.

ENTERTAINMENT V.

S I R,



LAST Night, after I had dispatch'd your Packet, I went into our Club-Room, and found several of the Members belonging to it, waiting for me: That Gentleman who the other Night had given us an Account of the Endeavours used by the *Dutch*, for improving their Commerce and Navigation, was pleas'd to entertain the Company with

An Account of the WHALE-FISHERY;

In which he express'd himself after the following Manner:

We read, said he, in the 41st Chapter of *Job*, of a large Creature, admired as a Wonder of the Creation, and there call'd, the *Leviathan*.

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B

Inter-

Interpreters of Holy Writ differ in their Opinion concerning this *Leviathan*; however, that Text has furnished us with Speculations, to find out the largest Creature in the great Ocean; and after, all Researches and Enquiries, we find it to be the Whale; a Fish remarkable in many Instances; and as of late Years we have had Opportunities to inspect more narrowly into the Nature and Property of this Creature, than the Ancients had, who have related many fabulous and fictitious Stories concerning it. I shall describe, first,

The Shape and Nature of a WHALE.

The *Latins*, to make a Distinction between a Whale, and other monstrous large Sea-Fishes, call the first, *Balæna*, and the other, *Cetæ*, of which the former is the valuable Creature which draws the *Europeans* to the Icy Seas of *Greenland* and *Spitzbergen*, there to employ their Skill in pursuing and catching him. As to the *Cetæ*, they are Sea-Monsters, who have a Neck, Lungs, Wind-Pipes, Rows, Bladders, &c. and other Members, common to Land-Animals.

The right Whales, particularly the largest Sort, harbour chiefly towards the Extremity of the North-Pole, about *Greenland* and *Spitzbergen*: Some have a rough, others a smooth Skin; the former are generally much larger than the latter: Neither the one Sort nor the other has any Openings or Gills on the Sides of their Heads; but instead thereof they are furnish'd with Lungs, by which they perspire through their Throats. The Female Whale has no Brains, and that Part of the Head contains a fluid Matter, of an oily Substance, which when prepared, serves to burn in Lamps: Their Lacteals are stor'd with Abundance of Milk, and their young ones are not remiss in feeding thereon.

A Whale

The *Entertaining* CORRESPONDENT. 3

A Whale has no Teeth, but instead thereof a long, black, and horny Substance. Neither has he Fins on his Back, like other Fish, but behind each of his Eyes he has one, in Proportion to his Bulk, which are beautifully marbled and streaked with Black and White: Upon his Tail is seen in plain Figures the Number 1222. The Tail of a Whale doth not stand upright, as in other Fishes, but lies flat, the broad Way, and is commonly three or four Fathoms wide. The Head makes up the third Part of his Body, where the Jaws are crooked like an S; they reach as far as the Fins behind the Eyes, and he may open them four or five Fathoms wide: Before, at his lower Jaw, is a Hollow, in which sits the Point or Bill of the upper Jaw; this is thought to serve him like a Pump, to force and spout the Water Mountain high; as is seen in the Plate, Figure *E*.

The Tongue is fix'd close and firm to the lower hind Part of the Jaw; which the Fishermen commonly sling into the Sea, where it is eagerly devoured by the Sword-Fish, it being such a Dainty for them, that they kill many a Whale, merely for the Sake of the Tongue. At the Top of the Head is an Eminence, on each Side of which are the two Holes, from whence he spouts the Water, as I have observ'd already. (See Fig. *E*.) Between the Fins and this Eminence, towards the End of the upper Jaw, are his two Eyes, which are like human ones, furnish'd with Lids, &c. The Head is not circular, or round, but upon the flat, and so is his whole Body: In his Shape he resembles much a Shoemaker's Last, bended in that Manner. The outward Skin is thin, like Velum, which covers another thick, but very tender Skin, of little or no Defence against the Assault of a

B 2

Sword-

4 CURIOUS RELATIONS; Or,

Sword-Fish, or the Harpoon which the Fishermen dart into his Body.

The Whales differ in Respect to Colour. Some are spotted, or marbled; the Belly is commonly white, but the rest of the Body is either of a black, or Lead Colour; and some are found which are all over white. The thick Skin covers the Fat; under which is the Flesh, too coarse and hard to eat, except that Part towards the Tail, which, for Want of better Food, will go down pretty well to satisfy Hunger. The Bones are not grisly or horny, as in other Fish, but are like those in Land-Animals, hard, hollow, and fill'd with Marrow: The lower Jaw consists of two Bones, which are joined together in the Nature of a New Moon; each of them is 40 or more Yards long.

In Spring-time the Whales commonly take their Course Westward, towards *Old Greenland*; and then again Eastward, about *Spitzbergen*, generally swimming against the Wind. Though he is a Fish of great Bulk, yet he is of very little Courage: No sooner espies he a Sloop, but retires; however, when he finds himself distress'd and in Danger, he makes nothing of such Vessels, and often shatters them into a thousand Pieces, for which Reason the Fishermen are very cautious not to come within his Reach. A Sort of Lice are a great Plague to this Fish, who settle themselves between his Fins, and those Parts of the Body where they can't be disturb'd, and eat sometimes large Holes in him. These Lice are large, and in Shape like a Lobster. *Plinius* says, that a Whale not only sleeps, but likewise snores; and according to that Author, they sleep with their Heads out of the Water. I shall now proceed in my Account, and inform you

Of

Of the Food, and the GENERATION of Whales.

It is ocularly demonstrated, that the Throat or Swallow of a Whale is very narrow; whence it is the Opinion of most Authors, that he first grinds his Food between his Jaws; and Fishermen unanimously agree, that he chiefly feeds upon small Cockles, or Sea-Spiders, which are in great Plenty at the Bottom of the Sea. If we believe *Plinius*, he says there were found in the Belly of a Whale forty Cod-Fish: Some other Authors again assert, that a Whale lives only by the Air; but that is contradicted by the Excrements in his Entrails, and our modern Enquirers have found above a Barrel full of Herrings in his Maw.

When they are ready for Copulation, they look out for a Place, between the Ice-Hills: The Female bears herself up out of the Water, and is by the Male embraced with his two Fins, and thus they sport for half or an whole Hour: After ten Months the Female brings forth one, or at most two young Whales, about the Size of a Cow, who are so long about the Female's Lacteals, till they can shift for themselves: The Yard of the Male is from five to fourteen Foot long, and lies, like a Knife in a Sheath, about the Middle Part of his Belly, where it has an Opening. In time of Danger, the Female shelters her Young within her Jaws, at other times, and as long as they feed upon Milk, they are always under the Mother's Fins. I must here not omit an Instance of Love between the Male and Female, in the following Example:

In the Year 1575, fourteen Whales happened to stray upon the *Dutch* Coast, not far from a Village called *Hyde*: Of this Number a Female happened to stick a-ground, not being able to disengage herself:

herself: The Male supplied her with a great Deal of Water from his Spouts, and finding that ineffectual, he drew a large Sea of Water before him, up to the Female; but in this generous Attempt he himself was thereby driven upon the Shoar, and they both became a Prey to the Fishermen. As to

The Size of the W H A L E.

This Fish, without Doubt, is the largest of all Creatures in the whole World: But I must observe again, that the rough skinn'd ones are of the largest Size: The smaller Sort are seen in Abundance about the North-Cape, but they are but little esteemed, as being not above thirty Foot long, and hardly yield so much Fat as to fill twenty Barrels; whereas those Whales about *Spitzbergen* are from fifty to two hundred Foot long, and proportionable in Thickness.

In the Year 1640, a Whale was caught upon the Strand in *Provence*, of 320 Foot long, and 162 Foot thick; his Jaws were forty-five Foot wide. Of the hairy Whales it is said, that some of them have been found from 800 to 1000 Foot long. The Eyes of some of those Creatures are six Foot long, and two Foot wide: The Tongue of the middle-sized ones is eighteen Foot long, and ten Foot wide; supported by 800 little Eminences, all provided with Hair, and like a soft Cushion for the Tongue to rest on. From the Lips only, they have often taken 5 or 6000 Pound Weight of Fat; and it is asserted by a creditable Author, that from a Female Whale, which was driven upon the *Aquitain* Coast in *France*, they filled two Hogsheds with the Milk they drew from her.

I should now proceed, Gentlemen, and give you an Account of the Whale-Fishery itself; but I think it will be better to leave that till another
Oppor-

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Opportunity: Here is a Gentleman in Company, who has been several times at *Spitzbergen*, and who can give us some Description of that Part of the World, both from his own Experience, and what creditable Authors have related. Then addressing himself to that Gentleman, he desired him to entertain the Company for the rest of that Evening; to which he willingly complied, and delivered himself to the following Purpose:

SPITZBERGEN

is the Name of a large Country, which begins in the 79th Degree, 30 Min. but how far it reaches Northwards, no Man has been yet able to demonstrate. The *English* call it *New-Land*, and the *Dutch* who were the first Discoverers thereof, call it *Spitzbergen*, i. e. *Pointed Hills*, on Account of the many Spire-like Ice-Hills they saw at their first Arrival in these Parts. The Country is every where full of Rocks; it has little Earth, very few Herbs, and no Springs of fresh Water; but abounds with Stone, Ice, and Snow: Upon the Rocks are seen Ridges of Ice-Mountains, whose Points reach to the very Sky: Only two Months in the Year afford a few Herbs and Grass, which grow against the Rocks, when a Thaw waters them from those Ice-Towers. Sometimes whole Mountains of Ice fall thundring from the Rocks into the Sea, where they are seen by Mariners to swim like Ships of a vast Bulk, when below they take the Depth of no less than fifteen Fathoms. What is remarkable in this Country is, that the dead Bodies of Men and Beasts are not subject to Corruption: The *Dutch* found a Corps which (by the Inscription on a Cross fixed in the Ground) had been buried above ten Years, look quite fresh, and not in the least corrupted.

There

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There are a great many Sea Shoals floating about the Sea, between which the Fishermen in still Weather look out for Whales; but as soon as they observe the Wind to rise, they make Haste to a safe Harbour, else the greatest Ship, in Comparison, would be no stronger than an Egg-Shell, and be scattered into thousand Pieces. (See the Plate Fig. B) In such a Case it is well if another Ship is at hand, to fetch the Ship-wrecked from the Ice-Shoals, in a Sloop or Long-Boat. (See Fig. D)

The Ice-Hills, particularly in the deep Cliffs, are of a fine Sky-Blue Colour, and the Ice is very hard, but not smooth. In Winter the Sun continues four Months together below the Horizon, viz. two Months before the Winter Solstice, and two Months after: The Spring and Autumn are incommoded with such thick Mists, and Fogs, that the Moon can scarcely be discerned through them. In the Summer the Sun is four Months above the Horizon, and in that Time, when he appears very bright and glittering, it is a Sign of Frost, especially when the Wind is North; but it indicates stormy Weather when the Wind is South. During this Season the Country abounds with a Sort of Sea-Fowl, like Ducks, besides a vast Number of Bears, and Foxes of a whitish Colour; but some of them are black, and their Flesh is good to eat: There are also a great Number of wild Raindeers, who live upon Moss; also monstrous large white Bears, who live on what Fish they can catch in the Sea: But to give you a clearer Idea of that Country, its Produce, and Climate, I shall relate

The History of the Seven Mariners, who voluntarily stayed a whole Winter at SPITZBERGEN.

The Dutch, always very industrious in extending their maritime Power and Commerce, even to the utmost

utmost Bounds of the habitable World; in order to acquaint themselves the better with the Northern Coasts, sent a few Men thither, together with such Mariners as made it their own Choice to go on that Expedition, with an Intent to stay there all the Winter. This was in 1633, when they arrived safe at *Maurice Bay*, 80 Deg. 3 Min. North; and after they were set on Shore with necessary Provisions, and assisted in building a Cottage, the Ships returned, and arrived at *Amsterdam* in the same Year, *August* the 20th. Such as were left behind, kept the following Journal.

“ We often saw Whales, but our Number being
“ small, we could make no Attempt to catch them.
“ Upon one of the Hills we found a Sort of Sallad,
“ and some Sorrel, which was very acceptable and
“ a rare Refreshment to us.”

“ *Sept.* 16th, It began to be so cold that our Beer,
“ Water, and other Liquors turned to Ice.

“ *Octob.* 4th, We were obliged to use our Hatchets, to cut our Beer, which had been melted before, and was froze again, tho’ it did not stand four Steps from a good Fire; but when we had melted it a second time, it had lost all its Taste, and become mere Water: Our Milk which we had taken along with us, we cut after the same Manner, and melted it over the Fire, which when mixt with a little Wine and Sugar, tasted well enough, but without this Addition it stunk.

“ *Nov.* 21st, We saw the Glimpse of Day, but much declining towards the South. Our Drink by this Time was grown so bad that it was not worth the Trouble of melting: The Cold likewise was so fierce that we were not able to keep in Beds, but placed ourselves before a large Fire, from which if we went but a few Steps, we found the Cold insupportable. We were now and then

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“ visited at our Cottage by Bears, which we entertained with Fire and Ball; they served at our Table, instead of Venison.

“ *Dec. 25th*, being *Christmas Day*, we boyled for our *Christmas Fare* a *Westphaly Ham*, and some Bears Flesh, with good Sauce to it: The Wine, Tobacco, and Pipes, we divided fairly amongst us. About this Time the Bears came in great Numbers to our Cottage, and made a hideous Growling and Noise: They put their Noses against the boarded Window, which was made to slide, and then laid down to sleep.

“ *Jan. 3. 1634*, We saw again a little Glimpse of Light illuminate the Borders of the Horizon.

“ *Jan. 5th*, The Water in which we soaked the Stock-fish, was turned to Ice, tho' it stood close by the Fire.

“ *Jan. 9th*, the Cold was so sharp, that the Oven which we had for warming the Room, was of no Use, and the Wood-Work of our Cottage was so drawn together, that we feared it would fly to Pieces, and leave us to the Mercy of the Bears, or to perish with Cold. Whilst one was drinking out of a Jug, his Beard froze to it, and he was oblig'd to sit close to the Fire, till the Ice was melted off again. Our Wine and Vinegar was froze to the very Bottom of the Vessels which contained those Liquids.

“ *Jan. 15.* We had so much Light at Noon, that we were able to read by it. Our *French Wine* was now a little thaw'd, but we would not venture to drink it: Our Beer we chop'd in large Pieces, and hung it over the Fire, and whilst it thus was melting, every one went to quench his Thirst, when he had occasion: Our Cheese too was froze so that it fell into small Crumbs.

Jan.

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“ Jan. 28. We catch’d and kill’d a young
“ Whale.

“ Jan. 31. We boil’d the Tongue thereof, and
“ made a good Sauce with Vinegar over it.

“ April 6. We kept our *Easter*, and had for our
“ Dinner a boil’d *Westphaly* Ham, and a Bowl of
“ hot Wine, and were all in Health and merry.

“ All this Month it continued so cold, that
“ none of us dar’d venture out of the Cottage.

“ April 11. We made ourselves merry over a Pot
“ of Beer, and a Bowl of hot Wine.

“ In the Month of *May*, the Weather began to
“ be mild, and on the 17th of that Month, to our
“ inexpressible Joy, we saw the Ships, who fetch’d
“ us on Board the same Day; then bidding Fare-
“ well to that doleful Place, which had kept us
“ confin’d nine Months and five Days, we set sail,
“ and arrived safe and well to our own Habitations
“ in *Holland*.

These were the first Adventurers, who had better
Success than

*The Seven VOLUNTIERS who chose to winter
on the Greenland Maurice-Island,*

and were accordingly set on Shore *August* the 16th,
1633; but they all perish’d. In their Journal
which they left behind, we are inform’d of the fol-
lowing Particulars:

“ Sept. 28. The Cold began to be very severe.

“ Oct. 21. Every Liquid did freeze, though
“ near the Fire. About this Time we had still ten
“ Hours Day-light, though we could see little or
“ nothing of the Sun, and the Sea was covered
“ with Ice.

“ Oct. 29. We melted Snow, to serve us
“ instead of Water: Now the Sea was open
“ again, and we could see the Sun about half an

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“ Hour above the Horizon; the mean while a
“ great many Bears appear'd in our Sight.

“ *Nov. 20.* We had as mild Weather as we could
“ expect, even in *Holland*.

“ *Nov. 28.* it grew excessive cold.

“ *Dec. 12.* we had four Hours Twilight, but no
“ Day.

“ *Jan. Febr. and March,* the Cold was not extra-
“ ordinary, but we were incommoded by Snow,
“ which fell in great Abundance.” But it seems
the Misery of these poor Wretches was towards the
End of *March*, when they were laid up of the
Scurvy; for their Journal says,

“ *March 24.* We had but two Persons in Health,
“ all the rest lay sick of the Scurvy, and were so
“ weak that they could not stand or walk.

“ *March 26.* Died *Adrian Martens*, who hi-
“ therto had wrote the Journal, and another suc-
“ ceeded him in his Post.

“ *April 9.* We all grew worse and worse every
“ Day, and for want of Refreshments lived without
“ Comfort or Hope.

“ *April 13.* We all lay in a miserable Condition,
“ none able to help himself but I: I served them
“ all as far as I was able, although in great Pain.
“ I designed that Day to move *Jacobson* into a
“ fresh Bed, but he was in the Agonies of Death.

“ *April 17.* This Day we killed our Dog for a
“ Refreshment.

“ *April 20.* The Wind is still as before, a clear
“ Sun-shine, which——These being the last Words,
no body knows what he intended to write.

Some Weeks after, the *Dutch Ships* arrived in that
Quarter, and found the Journal, but all the seven
Men dead in their Beds, some having their Bread
and Cheese lying near them: Another a Box of
Ointment before him, with which he had rubbed
his

his Teeth, his Hand being still bent to his Mouth, and a Prayer-Book lay near him. No Doubt these People died of the Scurvy, and not of the Cold which they suffered; which may serve as a Warning to all Sailors, to provide themselves with proper Medicines against such Distempers. I shall mention only one Instance more of such like Adventurers, and then have done: This is taken from

The Journal of seven Adventurers, who voluntarily offered themselves to winter at SPITZBERGEN, where every one of 'em died, before the Season was advanced to fetch them from thence again.

These unhappy People, encouraged by the Success of those seven Mariners who winter'd at *Spitzbergen*, and of whom every one returned the next Season in very good Health to their native Country, offered themselves as Volunteers to run the same Risque, in hopes of meeting with as good Fortune: Accordingly they were fitted out by the Company, with all the Necessaries as well for their Voyage, as Subsistence after their Arrival there. They were provided with Victuals, Drink, Spice, and Medicines in Plenty, when they were set on Shore; but when the Ships came the next Season to fetch them back, they found these poor Wretches all dead, and a Journal of their unhappy Fate; which was as follows:

Anno 1634, Oct. 21. The Sun departed from us,
“ and we had continual Night.

“ *Nov. 24.* We found most of us were seized with
“ the Scurvy, on which Account they looked about
“ with great Diligence for green Herbs, Bears, and
“ Foxes, but to their great Grief and Mortification
“ could find neither.

“ *Dec.*

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“ Dec. 1. *Floris* took a Draught for the Scurvy:
“ We put up Traps to catch Foxes.

“ Dec. 11. *Carvuen* took a Draught for the
“ Scurvy, and every one began to eat and drink
“ by himself out of his own Utensils, because the
“ one was more afflicted with that Distemper than
“ the other. We look'd every Day for Refresh-
“ ment, but could light of none. We therefore
“ committed ourselves to Providence, and put our
“ whole Trust in the Almighty.

“ Dec. 12. *Cornelius Theisen* took a Draught.

“ Dec. 13. We saw the first Bear before our
“ Window, at which we were all heartily rejoic'd;
“ but as soon he heard a Rushing in the Cottage,
“ he shew'd us a light Pair of Heels, and not-
“ withstanding we pursued him with Lanthorns,
“ Fire-Arms, and other Necessaries, it was to no
“ Purpose; this increased our Grief, and every
“ one was lamenting his unhappy Fate.

“ Dec. 15. *Cornelius Theisen* took another
“ Draught, for he was extremely bad of the
“ Scurvy.

“ Jan. 14, 1635. Died *Adrian Johnson*, who
“ was the first that underwent that Fate; all the
“ rest were very sick.

“ Jan. 15. Died *Teye Ottes*.

“ Jan. 17. Died *Cornelius Theisen*, who always
“ used to give us good Hopes: We that remain'd,
“ made Coffins for their Bodies, not without a
“ great Deal of Pains and Difficulty, considering
“ we were all very sick and weak, and grew
“ worse every Day.

“ Jan. 28. We happen'd to see the first Fox,
“ but could not catch him.

“ Jan. 29. We kill'd our red *Vliesing* Dog,
“ and dress'd and eat him for our Supper.

“ Feb.

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“ *Feb. 7.* We catch’d the first Fox, at which
“ we were all heartily rejoic’d ; but he is of little
“ Benefit to us, we are all quite spent, and very
“ weak.

“ We now saw a good Number of Bears, and
“ very often three, four, six, ten, or twelve toge-
“ ther, but we have not so much Strength as to
“ fire a Gun at them, nor can we set one Foot
“ before another to pursue them ; besides this
“ Weakness, we are also troubled with an into-
“ lerable Pain in our Bowels.

“ *Feb. 23.* We could not stir from our Beds,
“ and therefore committed ourselves to the Hands
“ of God.

“ *Feb. 24.* We saw the joyful Appearance of
“ the Sun, for which we praised the Name of the
“ Lord ; for we had been depriv’d of that glorious
“ Sight ever since the 21st of *October*.

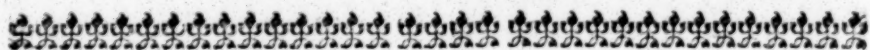
“ *Feb. 26.* All of us now lie in the greatest
“ Pain, and are praying to God to take us out of
“ this troublesome World, and send us from the
“ Misery we are now in, to the Place of Ease and
“ Bliss.” These were the last Words penn’d down
“ in their Journal.

When the Ships came to fetch these Adventurers back, they perceived the Door of the Cottage close shut : Upon forcing it open, they found them all dead, and the four last had their Knees bent up to their Chin. After they had made Coffins and buried them, the Ships return’d again to *Holland*.

I would now proceed, Gentlemen, (said he who had been speaking of Whales) and entertain you with the Account I promis’d about the Whale-Fishery, but we had better defer it to another Evening; and if you think well, I will do it To-morrow. All the Company agreed to that, and desir’d him
not

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not to fail. We then made several Reflections on those melancholy Accounts which this Gentleman had been relating, and afterwards broke up, promising to meet again the next Evening.



The First Day.

AFTER I was got up the next Morning, the *Chinese* Gentleman came to me. He ask'd me, if I would go to see a Collection of fine Pictures, which were in a Day or two to be sold by Auction: I readily consented, got myself ready, and we went directly thither. The Sight of the many curious Paintings agreeably surprized me: They were all Capital Pieces, and Originals of the most famous Masters of several Nations. As neither the *Chinese* nor I were much acquainted with the real Beauties of a Picture, we were not a little pleased with the good Nature and Civility of a Gentleman who was at the same time taking a View of that curious Collection, and who gave us a Lecture on every Piece, telling us what Hand it was done by, and what Talent each Master had particular to himself. He inform'd us, there were three several Things required in judging of Pictures; the first was, in framing a right Judgment of what is good and what is bad in the same Picture; the second, to know the Master it was done by; and the third, to distinguish a Copy from an Original: The first, said he, we must gain insensibly by serious Reflections: We must frame a Judgment of the Invention and the Expression of the Subject represented, whether the Objects appear in a regular and natural Disposition: Whether the Colouring in the Lights and Shadows are justly observ'd, and thus compare
Exercise

the real Beauties of one Picture with the Defects of another: But to become a good Judge of the Goût in a Picture, it is requisite young Gentlemen should be taught the Art of Designing: This is the only Means to cultivate that Talent; and in the frequent Exercise thereof, they will be capable to express the Superiority of their Knowledge by their manual Performance.

But, pray Sir, said I, by what Means must I come to know the Names of the Painters, and to distinguish the one from the other?

To this, replied the Gentleman, one cannot attain without a long Practice, and the Sight of great Numbers of Pictures, done by the most celebrated Hands, who are distinguished by the several Schools they have been train'd up in, of which are six particularly famous, *viz.* the *Roman*, *Venetian*, *Lombard*, *German*, *French*, and the *Flemish*. After we have, by much Application, got a distinct Idea of each of those Schools, and would discover to which of them each Picture belongs, we must compare its Affinity and Resemblance by the fundamental Rules of each School; and thus having found out the School, we may apply the Picture to that Painter whose Method agrees best with the Performance of that School whose Precepts he follows.

Again Sir, said I, how must I distinguish a Copy from an Original?

This, said the Gentleman, is a very difficult Task, and cannot be obtain'd but by great Application and scrutinizing into the Goût, Colouring, and Shadowing of a Picture. Even some of the best Painters have been deceiv'd in their Judgment; of which among many others, I'll tell you one Instance of *Julio Romano*. *Frederick II.* Duke of *Mantua*, going through *Florence* towards *Rome*, he

saw over one of the Doors in the Palace *de Medici* the Picture of *Leo X.* between the Cardinal *di Medici* and the Cardinal *di Rossi* done so admirably well, that the Duke was struck with a Surprise, and became so in Love with it, that at his Arrival at *Rome* he made bold to beg it of the Pope. His Holiness very willingly made him a Present of it, and accordingly ordered his Secretary to write to *Ostavian di Medici*, to put the Picture up in a Case, and send it to *Mantua*. *Ostavian*, who was a great Lover of Painting, and very loath to see *Florence* depriv'd of such a Rarity, made some Delay in sending it, and excused himself in the best Manner he could, pretending the Frame not being rich enough, he would have it fitted up in one he had order'd for that Purpose. By this Delay *Ostavian* gain'd Time to have the Picture copied, which, when done, was so very like the Original, that *Ostavian* himself could hardly distinguish the one from the other: He put a private Mark upon the Copy, and a few Days after sent it to *Mantua*. The Duke receiv'd it with all possible Satisfaction, not doubting but that it was the Original of *Raphael* and *Julio Romano*. The latter was then in the Service of that Prince, and had not the least Suspicion but that his Part of the Picture was done by himself, nor would he have thought otherwise as long as he liv'd, had he not been undeceiv'd by *Vasari*, who had been an Eye-witness to the Painting of that Copy. He coming to *Mantua*, was mighty well entertain'd by *Julio Romano*, who shew'd him all the Duke's Rarities, saying that the finest Thing still was to be seen, namely, the Picture of *Leo X.* done by *Raphael*; and shewing it to him, *Vasari* said, 'tis very fine, but 'tis not *Raphael's*. *Julio Romano* looking on it more attentively, reply'd, How, is it not *Raphael's*?
Don't

The *Entertaining* CORRESPONDENT. 19

Don't I know my own Work in it? Don't I see the Strokes of my Pencil, and don't I remember the striking them? *Vasari* answer'd, You don't observe it close enough: I assure you, I saw *Andrea del Sarto* draw this very Picture: Behind the Canvas you will see a Mark put upon it, to distinguish it from the Original. *Julio Romano* turning the Picture about, perceiv'd it was Matter of Fact, and with erected Hands, full of Astonishment, said: I value it as much as *Raphael's*, nay, even more; for 'tis very surprizing to see that excellent Master so well imitated as to deceive one. — From hence, Gentlemen, you may conclude, since this great Master could not distinguish his own Work, we ought not to think it strange, when sometimes Painters of less Skill are deceiv'd in their Judgment of others Performances: We therefore should avoid all rash Censures, and not give a positive Determination, before we are very well assur'd of being certain in our Judgment.

After we had taken a View of that curious Collection, we ask'd the Gentleman to favour us with his agreeable Company for some Time at my Lodgings: He told us, that he was engag'd to dine at Home, but he would wait upon us as soon as he had done. Presently after we had din'd, this Gentleman came in, and having resum'd the Discourse we had been upon before, he favour'd us with the following Discourse

Of the ART of PAINTING.

Painting, said he, is an Art whereby is represented to our View the Resemblance of most visible Things in Nature, as Figures, Countries, Towns, Seas, Fishes, Cattle, Birds, Insects, &c. and in short, any Thing, under what Denomination soever. No doubt, this noble Art is as ancient as

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that of Sculpture, although it is very difficult to trace the Time of its Origin. The *Greeks*, as well as the *Egyptians*, claim the Honour of being the first Inventors of such Arts as are the most useful and distinguished for their Excellency, and they boast of being the first who introduced the Arts of Sculpture and Painting. Whether it was the one Nation, or the other, is uncertain, but we are well assured that Painting shewed itself first in its Perfection among the *Greeks*. The principal Schools where this Art was taught, were at *Sicyone*; a Town of *Peloponesis*; at *Rhodes*, and at *Athens*: From *Greece* it was conveyed into *Italy*, where it soon came to great Perfection, and was in high Esteem among the *Romans*, till about the End of their Republick, and under the Reigns of their first Emperors, when War and Luxury entirely extinguished that and most other Arts and Sciences. Thus it remained a considerable Time, till one *Cimabue*, by indefatigable Pains endeavoured to revive it again, and recovered from certain *Greeks* some slender Remains of that Art; and several *Florentines* following his Footsteps, gained great Reputation; but it was a long Time, before any considerable Pieces of Painting could be produced. *La Ghirlandaio*, who was *Angelo's* Master, gained the most Credit: But the Great *Michael Angelo* eclipsed the Glory both of his Master and all that had been before him: He lived in the XVIth Century, and erected a School at *Florence*. *Peter Perugin* was the Master of the famous *Raphael Urbin*, who not only excelled his Master, but even *Michael Angelo* himself: He formed a School at *Rome*, consisting of several excellent Painters. It was about this Time when the School in *Lombardy* was set up, which was famous under *Georgion* and *Titan*, both Scholars of *Julian Bellini*: Besides these, there were several other Schools

Schools erected in *Italy*; neither were they destitute of several famous Painters on the other Side of the *Alps*, as *Albert Durer*, in *Germany*; *Holben*, in *Switzerland*; *Lucas van Leyden*, in *Holland*, and many others in *France* and *Flanders*, who all wrought after different Manners: But *Italy*, and in particular *Rome*, was the Place where that Art did mostly flourish, and was the most celebrated, as well for good Paintings, as producing the best Painters, even to this Time. *Caracchios* succeeded *Raphael* in his School, which was kept up in its Glory, till *Lewis* the XIVth erected an Academy at *Paris*, and drew many great Artists thither, by greatly encouraging them.

The first Invention of the Art of Painting, as has already been observed, is not certainly known, neither can Authors, who have spoke on this Subject, agree about the Inventor, but for the Generality they say, that Shadow gave the first Birth to this Art. *Pliny* upon this tells us a Story of one *Corinthea*, a Girl of *Sicyone*, who being in Love with a certain Youth, and finding him sleeping near a Lamp that was burning, the Shadow of his Face which appeared on the Wall, seemed so much like him, that she was enticed to draw the Outlines of it, and thus made a Portrait of her Lover. But as Imitation is so natural to Men, it may be supposed that they did not stay till the Time of *Corinthea*, without drawing Figures after Shadows, which were more ancient than themselves.

It is in vain to enlarge upon this Subject, tho' it may be asserted, that the Art of Painting and Carving had their Origin at one Time, for both are built upon the same Principles, viz. Designing, or Drawing: And as Sculpture was in Use in *Abraham's* Time, we may reasonably conclude that Painting was practised at the same Time, and to the same Degree

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Degree of Perfection. Painting has in all Ages appeared and disappeared, according to the different Revolutions that have happened. As War is an Art that destroys all others, Painting is the more exposed to its Fury, because it is an Exercise of Pleasure: We therefore have Reason to believe, that in the first Ages the Art of Painting has been several times renewed, after it had shared in the Fate of destructive Wars, and that such who were styled the Inventors of that Art, were only the Renewers thereof.

By comparing the best Authors, we find that *Gyges a Lydian* invented Painting in *Egypt*; *Euchir* in *Greece*, and *Bularchus* brought it out of *Greece* into *Italy*, in the Reign of *Romulus*. This Painter represented the Battle of the *Magnesiens* so lively in one of his Pictures, that *Candaules* King of *Lydia* thought it worth purchasing for the Weight thereof in Gold.

Tho' it is not my Purpose to mention the ancient Painters, who lived before the Declension of the Empire; yet I shall name a few, who were most celebrated. Six of those lived in the Time of *Alexander the Great*, viz. *Zeuxis*, *Parrhasius*, *Pamphilus*, *Timanthes*, *Apelles*, and *Protogenes*, in whose Time this and other fine Arts flourished: And although Time has deprived us of their Works, yet we may judge of their Perfections by the Sculptures of the same Age, which are preserved to this Day; and by the Price these ancient Painters had for their Pieces. *Timanthes*, and after him *Apelles*, had an hundred Talents (near 20,000 Pounds Sterling) for one Picture. *Pliny* mentions to have seen some Paintings upon the Walls within a ruined Temple at *Ardea*, more ancient than *Rome* itself, and yet so fresh as if but newly painted, notwithstanding the ruinous Condition of the Place, and their being
exposed

exposed to the Weather. At another ruined Temple, he says, were painted by the same Hand (as he believes) two naked Figures, one of *Atalanta*, and another of *Helena*, both of incomparable Beauty, and done so natural, that one might distinguish the one to be a Virgin, by her modest and chaste Countenance; which Pictures, notwithstanding the total Decay of the Temple, were not in the least disfigured or defaced.

Apelles, who liv'd in the CXIIth Olympiad, or the 422d Year of *Rome*, was call'd the Prince of Painters: He exceeded all his Predecessors in that Art, and compiled several Books, wherein he explained the true Fundamentals of Painting: He had an extraordinary Gift in giving his Pictures a fine and lovely Grace: He admired the Works of other Men, and praised them, yet seldom without a *but*; This is a fine Piece, he would say, *but* it wants the *Venus*, i. e. *Grace*. He was very exact in his Works, and knew when his Picture was finish'd. One Day talking of *Protogenes*, he said, he was a great Master, but often spoil'd his Pieces, by endeavouring to make them more perfect. Something remarkable happen'd once between *Protogenes* and *Apelles*, which, I think may be mentioned here: *Protogenes*'s Fame was spread abroad, and *Apelles* on this Account was fired with a Desire to see him; he therefore embark'd for *Rhodes*, where *Protogenes* dwell'd: When he was landed, he inquired immediately where he liv'd, and being directed to his House, he went thither; but *Protogenes* being gone abroad, had left only an old Woman in the House, to whose Care he had committed a large Table, ready fitted to paint upon. *Apelles* was going his Way again, when the old Woman asked him who he was, in order to acquaint her Master of him; and he seeing the Table, took a
Pencil

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Pencil with Colour, and drew an Outline (of some Figure it is supposed) upon it, bidding the Woman to tell her Master that He had been inquiring for him, who had drawn that Outline. *Protogenes*, at his Return, no sooner had cast his Eyes upon this Table but he knew who had been there, and said, surely *Apelles* is come to Town, for there is no body else capable to draw with Colour such an Outline as this. He then took a Pencil, and with another Colour drew a Line within that which *Apelles* had drawn; and going abroad again, told the Woman, that if the Person should happen to come whilst he was out, to shew him what he had done. *Apelles* made another Errand to the House, and seeing what *Protogenes* had performed, he blushed to see himself outdone by him; but recovering himself from his Surprize, he took a Pencil, and with a third Colour cut the whole of *Protogenes*'s Outline into two, so that it was impossible to draw another within that; which when *Protogenes* saw, he confessed he had met with his Match, and made what Haste he could to the Keys, in order to find *Apelles* out, and to make him welcome. This Table was, without any farther Addition, put up for the Admiration of every one that saw it; but this curious Piece was destroy'd by a Fire which happened to the Palace of *Cæsar*, where indeed it made but a mean Figure among the fine Paintings, nevertheless that single Piece was counted of more Value than all the rest besides. He would often exhibit his Paintings to publick View, and stand behind them, to hear the Sentiments of the Spectators, and in case he could learn a Fault, he would mend it. A Shoemaker going by one Day, he found Fault with something about the Latches of the Sandals; upon which *Apelles* took the Picture down and altered them: But putting it out again the next Day to publick View, the same Shoemaker came
that

that Way again, and seeing his Judgment was taken Notice of, thought himself well qualified for a Censor, and found Fault with something about the Leg; which threw *Apelles* into a Passion; and putting his Head from behind the Picture where he had hid himself, Sirrah, said he, remember thou art but a Shoemaker, and therefore meddle no higher, but keep to the Sandals.

Apelles was held in high Esteem by *Alexander the Great*, who chose him from among all other Painters, and granted him the Honour to draw his Picture: He obtained also another great Favour from that Monarch; for *Alexander*, having sent one of his Mistresses to sit to him, to have her Picture drawn naked, and being informed that *Apelles* was fallen in Love with her, he generously and freely bestowed her upon him.

Apelles was of a generous Mind, and a liberal Disposition towards other Painters, a Thing rarely to be met with. He was the first that brought *Protogenes* into Repute and Credit at *Rhodes*. His own Countrymen had little or no Regard for him, nor his Pictures: *Alexander* asking him the Price of all the Pictures he had then by him finished, *Protogenes* demanded but a Trifle for them, but *Apelles* praised them at fifty Talents, and engaged to give so much for them himself. The *Rhodians* after this shewed a little more Respect to that Artist, and were glad to purchase his Works at a better Price than they had done before.

Apelles had an Excellent Talent in drawing of Portraits, wherein he not only represented a wonderful Likeness, but also the Physiognomy of the Person he drew. It is related of him, that a certain Physiognomist, or Fortune-Teller, by only looking upon a Picture of either Man or Woman, could judge which was done by *Apelles*, and then

would tell how many Years that Person had lived, or was to live.

Apelles, notwithstanding the Honour, Love, and Respect that was shewn him by *Alexander*, could never gain the Favour of *Ptolomy*, who followed *Alexander's* Court, and was afterwards King of *Egypt*. After the Decease of *Alexander*, *Apelles* was by a Tempest at Sea cast upon the Coast of *Egypt*, and obliged to go to *Alexandria*, where *Ptolomy* then kept his Court. Some of the Painters there, who were no Well-wishers to him, contrived to lay a Snare for him: For they prevailed with one of *Ptolomy's* Jesters to invite *Apelles* in the King's Name to Supper: He accepted of the Invitation, and shewing himself at Court, in the Presence of the King, *Ptolomy* had no sooner cast his Eye upon him, but with an angry Countenance asked him what Business he had there? *Apelles* acquainted him with the Message he had received by one of his Servants. The King ordered all those to come before him who had the Office of inviting People to Court; but *Apelles* not seeing the Person among them, nor knowing his Name, he took a dead Coal from the Hearth, and with it drew the Face of him who had invited him; and before he had quite done, the King knew the Person, and the whole Plot was discovered.

Time has deprived the Curious of the valuable Productions not only of *Apelles*, but of other great Painters, who either were cotemporary with him, or succeeded him. 'Tis true, there are still some small Remains of the old Paintings to be seen, but it is not known when, nor by whom they were done: The most considerable Piece is at *Rome*, in the Vineyard of *Aldobrandino*, which represents a Marriage: The Design of this Piece is good, and much resembles the Manner we see in the *Grecian* Sculptures, and

Bassio

Basso Relievo's, tho' there appears no *Clara Obscuro*, or Light and Shadow in it: But we cannot believe that all the Pieces painted in *Greece* were of that Sort, because we read of *Zeuxis* and *Parrhasius*, that by their Pencil they even deceived Animals, and Painters themselves; which plainly shews that they penetrated farther into the Perfections of that Art, than the Author of that Picture. They indeed used no Oil, but perhaps they had some other Secret, which we are ignorant of, that gave so much Strength to their Colours; as is reported of *Apelles*, who, as *Pliny* tells us, made use of a Varnish which invigorated his Colouring, and preserved the Picture. Be it as it will, we must conclude from the Testimony of ancient Writers, that Painting was in a high Degree of Perfection: To conclude, Had the Ancients had the same Advantage of Prints as we have, undoubtedly we should have distinctly known Abundance of Things, of which we either know nothing, or at the most have but imperfect Ideas: We should see the stately Monuments at *Memphis*, *Babylon*, and the Temple of *Solomon* delineated in their Magnificence: We should frame a Judgment of the Building of *Athens*, *Corinth*, and old *Rome* with more Ground and Certainty than we can by the poor Remains of Antiquity that are scattered up and down.

The Company then present, return'd the Gentleman many Thanks for this curious Account; and after we had put the Glasses round, we took a little Walk, and spent the remaining Part of that Afternoon very agreeably.

In the Evening we repair'd to our Club-Room, and according to Promise, the Gentleman who entertain'd us the Night before, gave us

A Description of the WHALE-FISHERY.

A Whale, said he, as I have observ'd to you already, being of such a monstrous large Size, is nevertheless liable to be pursued, overcome, and taken by the Skill and Industry of Men: The Manner in which they proceed in this Attempt, I shall represent to you in the plainest Manner possible.

When the *Greenland* Men are fitted out for a four or five Months Voyage, they go out from *Holland*, *Hambourg*, and other Quarters, about the Middle of *April*, and, except the Wind should prove very contrary, they arrive within three Weeks to the Height of *Spitzbergen*, where, advancing to 75, 80, or 85 Degrees, (which is but five Degrees from the main Pole) they look out for Whales, and cruise the Seas out of one Channel into another, between the Ice. In whatever District they perceive a good Number of White-Fish, there they assure themselves of good Success, from knowing that the Whale pursues them for his Prey; but if on the Contrary they meet with Sea-Dogs, this tells them that they have devour'd the White-Fish, and the Whale has taken another Course.

But now I must again inform you, that the Whales frequently spout Water out of their two Holes, high into the Air, which may be plainly heard three or four Miles off; and when this is perceiv'd by any one of the Ships, the Sailors cry with a huge Noise, *Fall! Fall!* Then presently every one prepares himself to act his Part: Six, seven, or eight Men get into a Sloop, or Long-Boat, which they row along with great Swiftnefs; and as soon as they are come nigh enough to the Whale, the Harponier stands ready, directing the
Point

The Entertaining CORRESPONDENT. 29

Point of his Harpoon with one Hand, and with the other darts it into the Whale's Body. [See Fig. H.]

The Harpoon is a long Iron, of a soft and malleable Temper, at one End bearded like a Fishing Hook or Arrow, and at the other it has a Handle of Wood, to which is tied a Line, about six or eight Fathoms long. As soon as the Whale finds himself wounded, he precipitates to the Deep, and the Harponier gives him Line enough, of which they are always provided with a good Stock; for if one happens to be too short, they tie another to the first, second, third, and so on, as there is Occasion for; and sometimes, in Case the Whale should make his Retreat forwards, they carry the Length of 1000 Fathoms: By his Flight he draws the Line so very quick, that it would set the Sloop a-fire, did not the Harponier continually wet the Place where the Line touches: The rest of the Men take Care of the Lines, to keep them from entangling. The particular Office of one is, to steer the Vessel directly to where the Line goes, else they would be easily turn'd over, and lost.

All this Time the Whale carries the Sloop by his Retreat as swift as an Arrow, and makes the Sea roar again. Whenever it is possible, the Harponier aims to throw his Dart near the Spout Holes, or in the thick Back; and then the Fish will soon spout up Blood, which colours the Sea all about him: The other Sloops row before the Harponier, and take Care of the Line: If sometimes they find it slacken, they draw it tight, to prevent its entangling among the Rocks. It often happens that a Whale makes his Retreat, and shelters himself under an Ice-bank, of several Miles broad, [See C.] then they are oblig'd to cut their Line immediately, which sometimes is tied together from all the Sloops, and is of great Value. If there are
any

any Openings in the Ice, the Fish will fetch Breath, and continue there; but if not, he soon returns from thence: Whereupon they fling one or two Harpoons more into his Body; all this while he blows hard, till growing weak, he spouts the Water in lesser Quantities. It often happens that in his quick Flight and Motion he fires himself, and sends forth a prodigious Smoak; and as soon as the Birds perceive this, they fall upon his Body, and feed upon him whilst yet alive.

If a Harpoon (as it frequently happens) tears loose from the Fish, or is shaken off by him, then the Sloops belonging to other Ships may fling a fresh Harpoon. The first who fastens, bears the Prize, although a Whale was almost spent by the former's Harpoon. Sometimes they fling out of two Sloops at once, and then the Whale is parted between 'em. When the wounded Whale either rises from the Bottom of the Sea again, or returns from under an Ice-Bank, the Sloops do often meet him, and with Lances kill him out right. [See K.] In this Attempt they must keep close to his Body, and shun as much as possible of being hit by his Tail, with which he can beat a Sloop to Pieces: But against large Ships he only beats himself faint, without doing any Damage to the Vessel. After the Loss of a Sea of Blood, and the Agony in his Flight, he grows more faint, and at last dies. No sooner is he dead, but all the Ship's Crew shout for Joy; they cut off his Tail, tie him with Ropes, and hale him to one Side of the Ship, [See M.] to which they fasten him; then two Men cut the Blubber, or Bacon-like Fat about the Head and other Parts, (about eight or twelve Inches long) [See L.] into square Pieces each about twelve Inches long: The Knives which they use for this Purpose are, together with the Handle, above five Foot long.

If

If there appears a Plenty of Fish, then they cut the Fat into larger Pieces, and make what Dispatch they can, in order to go in Pursuit after another. The Blubber is partly of a white and partly of a yellowish Colour: This is put up in Casks, to be carried to the Sheds, in order to boil Train-Oil.

When the Fat or Blubber is clear taken off one Side, then the Fin is cut off entire, and hoisted into the Ship, at which sometimes fifty or sixty Pair of Hands are employed, and when they have got it upon Deck, it is cut into less Pieces, cleaned and laid up; then they cut off the other Fin, and manage that the same Way. Having taken off the Fat on both Sides, they set the Carcass a-drift, which afterwards the Birds and White-Bears devour to the very Bones.

It often happens that those Birds will betray a dead Whale, which otherwise would not have been discovered.

When the Ships have their full Freight, or are not likely to catch any more, they return in the latter End of *July*, or at the Beginning of *August*; and each Ship (of which every Year 5 or 600 are fitted out on this Expedition) bring the Fat and Fins of as many Whales as they have caught: Some indeed bring none at all; for the Whale-Fishery is like a Lottery. We may from hence conclude, that every Year are caught above 4 or 5000 Whales. A Proprietor or Adventurer of a Ship may clear his Charges by catching five or six midling Whales, what is less or more, is either Loss or Gain.

Before I conclude this Subject, I shall give some Account of the Sea-Horse, which is represented in the Plate Fig. N. This is a prodigious Sea-Monster, as large as an Ox, of an amphibious Nature, and lives as well on dry Land, as under Water.

The

32 CURIOUS RELATIONS ; Or,

The Head is large, in which consists his chief Strenght, and his Neck is thick and short : The Eyes are of a Crimson Red; the Ears are small, like those of Sea-Dogs ; the Nostrils large, from whence they spout a large Stream of Water with great Force ; their Mouth resembles that of an Ox, and both the upper and lower Part is furnished with Bristles, which are hollow, and as large as a Straw; their Jaws are set with Teeth, two of which issue from his upper Jaw, as white as Snow, and of higher Value and Esteem than Ivory, for the Sake of which they are killed. Many of those Sea-Horses have but one, some none of those fine Teeth, and among a hundred there is hardly one that has a compleat Pair. These Animals have four Feet, each furnished with five long Toes, and short Talons : Their Skin is hairy, like that of a Sea-Dog : They commonly lie upon Ice-Banks, and among the Ice-Hills, and sometimes in such Numbers as not to be counted. They set up a terrible Roaring, and with their long Teeth haul themselves to the Tops of the high Ice-Hills, where they sleep and snore, so as to be heard at a great Distance. If one of them is wounded, the whole Swarm swims full drive up to the Sloop, and hinder one another in swimming, every one striving to be the first and foremost to shew his Revenge. One of these fierce Creatures has Courage enough to attack a Sloop, and will chop large Pieces from it with his Teeth, endeavouring with all his Might to board it ; but the Men are on such Occasion very vigilant, and he commonly meets with a warm Reception : They kill as many as possibly they can, cut off their Heads, and set their Carcasses a-drift.

I shall conclude this Account, Gentlemen, with

A De-

A Description of the WHITE-BEARS in Greenland.

These Creatures [See Fig. O] are commonly White, tho' some turn upon a Yellow, except the Tail and Talons, which are black. They are more to be compared to large Dogs than common Bears, for they don't growl like Bears, but cry out like a Dog that is hoarse; the Head of these Creatures is like that of a Hound, the Neck is long, and the rest of the Body more thin, and of a better Shape than other Bears: Their Skin is a good Defence against the Severity of the Cold, for the Hair is long, and as soft as Wool, and from the Fat of the Soles of their Feet is prepared a fine Medicine. They love their Young; and rather suffer Death themselves, than see them hurt, or part with them. In the Summer Season they come in great Numbers to *Spitzbergen*, and swim from one Ice-Bank to another, till they light on a Whale Carcass, which is their Sustenance; sometimes they are 100 Miles from the Shoar in the Sea. They easily dive, and if the Sailors attempt to sling any thing at them, they shelter themselves under Water, and rise again at a considerable Distance.

This Account, Gentlemen, I hope, will be sufficient to give you an Idea of the Nature and Management of the Whale-Fishery, which has prov'd so advantageous to this Country: Nor have the *Hamburgers* and *Bremers* been less successful in that Fishery, but has prov'd very beneficial to both those Cities. In *England*, a few Years ago, the South Sea Company made an Attempt to share in the Benefit which arises to other Nations from the Whale-Fishery, and put themselves to considerable Charges; but being intimidated by the indifferent Success they had in their first Voyages, and by

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some other Losses, it seem'd proper to them to sell the Ships, built for that Purpose, and to leave the Whales undisturbed.

Now, Gentlemen, if any one of you will favour the Company with what he knows further about that Matter, I hope he will be so kind as to inform them thereof.

The Company thank'd this Gentleman (who was a Virtuoso) for his ingenious Account, and assur'd him of the great Satisfaction he had given them all; desiring him at the same time to proceed on some curious Subject or other.

Gentlemen, replied he, with all my Heart; since you desire it, I will lay before you

A Variety of wonderful Creatures, which have been discovered, either in the Seas, or Rivers.

In the great Northern Ocean are found a Sort of Whales, whose Heads are quadrangular, and are all over full of Prickles; besides which they are furnish'd with two very sharp-pointed Horns, each of ten or twelve Foot in Length: Each of his Eyes is ten Foot in Circumference, which in the Night-time appear like Balls of Fire: The Hair of the Eye-brows, and about his Chin, are like Goose Quills.

In the same Northern Quarter of the Ocean, is another Sort of Whales, 300 Foot long: Their Throat is twelve Foot wide, and their Teeth stand like those of a Boar: The Hollow of their Eyes will hold twenty Men in each: About the Eyes, instead of Hair, they have 150 Horns, each seven Foot long, and of a pretty hard Substance.

About the *Greenland Coast* are catch'd another Sort of Whales, which are 30, 40, and 60 Foot long: They have a-top of their Head two Pipes, through which they cast the Water to a prodigious
Height:

Height: Out of their Mouth grows a Horn, five, six, seven, and sometimes ten Foot long, which grows fast to the Upper-part of their Jaws: They shed those Horns as Children do their Teeth; for it has been found that some of them being saw'd afunder near the Root, they have been hollow there, and small Horns have fill'd the Vacancy.

In *Asia*, *Africa*, and *America*, are seen whole Shoals of Flying Fishes, about the Size of Herrings: They have very bright Eyes, sparkling like Diamonds: Their Wings are like those of Bats, which in the Water serve them for Fins, to swim, and in the Air, to fly with: They are of a Silver Colour. There is hardly any Creature so much plagued and pursued by its Enemies as the Flying Fish: Whilst they are in the Water, they are always upon their Guard, for Fear of being overtaken by Dolphins, Sharks, and other large Fishes that prey upon them: They commonly keep in Shoals together, and when they are in Danger, leap out of the Water into the Air. They fly very high and quick, but cannot hold it long; for as soon as their Wings are dry, they are disabled, and fall into the Water again. In their Flight they are frequently attack'd by a Sort of black Sea Birds, who hover about, and wait their coming out of the Sea, when they snatch them up, and devour them. In rainy Weather they fly longer, their Wings being then moisten'd by the Rain.

There are several Sorts of flying Fishes, who, besides the Wings, have a quite different Shape; some have only two large Wings, others again, besides these, have two small ones, just before the large ones.

In the *Red Sea* are Flying-Fishes of two Foot long; their Heads are round, and they have a Bill like an Eagle.

36 CURIOUS RELATIONS; Or,

It is something very admirable that the black-grey Hair in the Skin of a Sea-Calf, or Sea-Dog, (after it has been dressed, cut into Girdles, made into Bags, or has been work'd into any Thing else) still retains a natural Faculty to shew the Ebbing and Flowing of the Sea; for when the Sea is Ebbing, the Hair of such Skins will lay smooth and close, but as soon as Flood begins, they begin to stand upright, and continue so till it is past high Water. These Creatures are amphibious, and live both on Land and in Water: They cast their Young upon Land; but after twelve Days they carry them into the Sea, not far from the Shoar, from whence they sometimes visit the neighbouring Countries, and often do a great Deal of Mischief to Corn Fields and Vineyards.

Not many Years ago, when some *Genoa* Peasants were digging an Opening on the Side of a Hill, they found a great Quantity of Sea-Shells of several Sorts, some whereof were Pearl Muscles, and in one of them was a compleat grown Pearl.

Near the City of *Malacca*, which formerly belonged to the *Portuguese*, but now is possessed by the *Dutch*, is found a Sort of Shell-Fish, not very large, and in Shape like a *Jacob's Muscle*, but the Shell which incloses the Fish, is so large and heavy, that two Men can hardly carry one along.

Near the Island *Anan*, in *China*, are Lobsters, which as soon as they come out of the Water, are dead, and petrify. They are much valued on Account of their medicinal Virtues against the Cancer, Bloody-Flux, and Fevers; they are pounded in a Mortar, and taken by the Patient in Vinegar.

In the same Island are Abundance of Turtles, who are very cunning in catching their Prey; for they lay themselves upon their Backs, as if dead, wherefore when a Bird of Prey sees one, he falls
on

on the Turtle to devour the Flesh; but no sooner have they set their Feet upon his Belly, but the Turtle with his long Claws embraces the Bird, and carries him into the Sea, where he devours him.

Another Sort of Turtles are in *China*, which are monstrous large, and when at some Distance, appear like floating Islands: On their Shells they have several Sorts of Plants and Bushes growing, and are frightful to behold.

At the *Cape of Good Hope* is found a Fish, call'd the *Cramp Fish*: Whoever touches him with his Hand, loses the Use thereof for a long time, till by Degrees it recovers again.

The like Sort of a Fish is found in *Brasil*, by the *Portuguese* call'd *Torpeda*; whoever touches this Fish, even with a Stick, loses the Strength of his Arm, but as soon as the Fish is kill'd, the Malady vanishes.

In the *Antilles*-Islands are found Snail-Shells, curiously mark'd with Musick Notes, in so plain a Manner that Musick Masters often compose harmonious Tunes from their Order and Disposition; for which Reason they go by the Name of *Musick Shells*.

About the same Islands is a very small Sea-Fish, which swims always on the Surface of the Sea, and never dives to the Bottom: When touch'd, it feels to be of a cold Nature and Quality, but he that has touch'd it, immediately feels a violent Pain all over his Arm, as if dipt into scalding hot Oil: If this happens early in the Morning, the Pain increases continually, till Noon, after which it abates by Degrees, and by the Time that the Sun has set, the Pain is entirely gone.

A CROCODILE

is a Creature of which most People have read:
They

38 CURIOUS RELATIONS; Or,

They are found in *Asia*, *Africa*, and *America*. In *America* they are of a monstrous Size, and are often found to be 70, 80, and 100 Foot long. They have no Tongue, but only a Skin which much resembles Parchment, but that, and their Neck, is stiff and immoveable. In their Maws are frequently found a vast Quantity of Pebbles, not half digested. In *China*, the Meat of a Crocodile is, on Account of its savoury Smell and Taste, look'd upon as a Delicacy, and prefer'd before that of a good Capon: The Water in which their Flesh is boil'd, heals the poisonous Sting of a Spider; the Blood clears the Eye-sight, and cures the Bites of Serpents; their Eggs are good to eat; and their Skin burnt to Ashes, is a good Remedy for several external Distempers.

In the 'foremention'd Islands of the *Antilles* are *Jacks*, which feed not in the Water upon Fish, but live upon Land: They are in every respect like the Water *Jacks*, only instead of their Fins they have four Feet, on which they creep along: The largest are not above fifteen Inches long: Their Skins are full of small Scales, which shine like Silver: At Night they shelter themselves among the Rocks, where they make a most frightful Noise.

The *Sea-Wolf* has such an extraordinary hard and rough Skin, that the *Indians* make Files or Rasps thereof for their Wood Work. When this Fish swims in the Sea, he is always accompanied or follow'd by another, who, on Account of his beautiful and shining Colours, seems to be garnish'd all over with Pearls, Rubies, and other precious Stones, and cannot be look'd upon without the greatest Admiration.

In the Province *Chiapa*, in a River of the same Name, are always seen some Creatures which much resemble Monkeys, only they are spotted like Tygers,

Tygers, and have very long Tails. When the *Indians* are swimming over this River, these Creatures will fling their Tails about the *Indians* Legs, and drag them under Water, down to the Bottom; to prevent which, the *Indians* furnish themselves with a little Hatchet, and as soon they perceive any of those Creatures, they wound them in the Tail, which disables them of doing any Mischief; and thus they swim safe to the other Shore.

A SHARK,

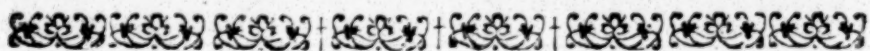
is the most ravenous Fish that swims in the Sea; he is of a monstrous Size: His Jaws and Gullet are large, and wide enough to swallow a Man, Cloaths, and all. These Creatures are from twelve to sixteen Foot long: He has three Rows of Teeth, which are crooked and sharp pointed, but has no Scales, for his Skin is rough and hard. There is another Sort of Sharks, which differ from the former in that they have six Rows of Teeth, which are notch'd like a Saw: The first or outmost Row bends towards the Outside of the Mouth; the second stands upright; the third, fourth, fifth, and sixth bend towards the Throat: The Skin is hard and sharp, like a File.

Both Sorts have two Fins on their Backs towards the Head, and four large ones on their Bellies: Their Tails terminate in the Shape of a Half Moon: The Sailors often catch one, cut him in small Pieces, and when dress'd, eat thereof.

Some of the Learned are of Opinion that it was a Shark, rather than a Whale, that swallow'd the Prophet *Jonas*. I could give you a Description of many more different Productions of the Seas and Rivers; but as the Time draws nigh to break up, I rather defer it to another Opportunity.

The

The Gentleman then receiv'd the Thanks of the Company, and after every one had drank his Health, and had been arguing *Pro* and *Con* upon what had been said, we all retired to our respective Lodgings.



The Second Day.

THE next Morning I had an Invitation to go with the *Chinese* Gentleman to a Country Seat of his Acquaintance's, who was an *East-India* Director: It was but a few Miles from *Amsterdam*, in the Way to *Utrecht*, and the *Chinese* who had been there before, took me up into a Chaise before the Door where I lodg'd, and carried me thither. Coming there, I was agreeably surprized with the Pleasantness, Grandeur, and Beauty of that Place: We stop'd before an Iron Gate-way of curious Workmanship; the Ornaments, Foldings, and chased Figures thereof being gilded, and all the Bars painted of a Sky Colour. Through this Iron Gate we came into a spacious Square, laid with Pebbles of various Colours, like Mosaic Work: In the Middle of the Square, between the Front of the House and the Iron-Gate, was a Reservoir, cut in the Form of a Star, the Edges whereof had a Bordering of fine Mould, planted with beautiful Flowers and choise Greens: Upon each of the Pipes in the Reservoir stood on a gilded Globe a Bird spouting Water arch-wise, which fell into a Basen supported by three Cupids, standing upon a little rocky Island, adorned with Shells of a beautiful Lustre, from which issued forth a vast Number of fine short bending Streams, out of the Basen
played

played a strong Stream, very high, which carried a gilded Ball at the Top: Both on the right and left Side of the Garden or Square was a covered Walk, or Piazza, raised one Step from the Ground, and pav'd with Mosaic Figures in black and white Marble: An Iron Gate which led into the Gardens, divided this Walk into four Parts, *viz.* two on the right, and two on the left-hand Side: The Roof thereof towards the Square, was supported by Brass twisted Pillars resting upon Marble Pedestals, and garnish'd between the Hollow of the Windings with curious Vine Leaves and Grapes; and towards the Garden, by a Brick-Wall: On each Side of the Iron Garden-Gate were supporting Pilasters, which made four in Number, and by their Figures represented the Four Quarters of the World. On the Walls, (thus divided into four different Parts) were painted by a famous *Italian* Master, the several Nations of the World, attired in their proper Habits.

As soon as we had entered the Square, we were received by a Gentleman, who informed us that his Cousin (meaning the Gentleman of the House) would be ready to wait on us presently, he being very busy just then in writing some Letters for the *East-Indies*, and desired us to amuse ourselves the mean while with viewing the Paintings in the Piazza's. In the first Quarter which we entered, was represented with beautiful and lively Colours

1. A *Grecian*.
2. A Sultaneſs of the Seraglio at *Constantinople*.
3. A noble *Turk*, in a rich Dress, and a white Turband on his Head.
4. A *Persian* Nobleman and his Lady.
5. Two Ladies, one in an *Egyptian*, and the other in a *Syrian* Dress.
6. An *Algerine* Nobleman, and his Lady, in a very uncommon Dress.
7. An *Arabian*.
8. A noble *Moor*, and his Consort.
9. Several different Nations of *Ethiopian*

and other *Moors*, in their respective Habits; all these were done admirably well, and to the Life.

Having passed by that Quarter, we came to the next, and as the former represented the Nations of *Africa*, this exhibited those of *Asia*: Here we espied 1. The Great Cham of *Tartary*. 2. The Great Mogul. 3. The King of *Siam* and *Pegu*. 4. The Schah of *Persia*. 5. The Great Sultan sitting on a Sopha, attended by his Grand Vizier. 6. The rest of the Pannel was filled with the Kings of *Algier*, *Tunis*, and *Tripoly*. We then crossed from that Side which the Iron Gate is on, into the opposite Walk, where first we saw the Kings of *America*, and at the End of them the King of *Spain*. Here were the Kings of *Mexico*, the Inca's of *Peru*, and several others, with their Attendants; strange Birds and other Animals; also very uncommon Trees, Plants, &c.

Next this Pannel were exhibited the *European* Nations: Here were seen, the *English*, *French*, *German*, *Portuguese*, *Polanders*, *Switzers*, *Dutchmen*, *Italian*, and several of other Nations, all in their proper Habits; and in each of the four Corners of the Square were placed four Statues in Brass, representing the Four Seasons of the Year. After we had taken a full View, we were desired to walk into the House, to which we ascended upon six Marble Steps: On each Side of the first stood upon Pedestals, two carved Marble Pots, with choice foreign Plants: Coming into the great Hall, it had the Appearance more of a Royal Palace than a Merchant's House: It was in the Shape of a Semi-Circle, from the Floor to the Top of the House: The Walls were lined with Marble one Story high, and the Architecture thereof of the *Roman* Order: Between each Pair of Pillars, which divided the Pannels, were curious antique Statues of Brass: The

The Cieling was painted with a large Half Moon and Stars, on an Azure Ground.

The Gentleman then came and excused himself of not waiting on us before; and after we had return'd our Compliments, he desired us to walk into the Parlour. To describe this Room in all its Grandeur and Beauty, my Pen is not capable; therefore I shall only give you some transitory Account, to frame an Idea thereof as well as you can: The Walls were lin'd with Looking-Glasses, of a large Size, fram'd, ornamented, and gilded after a superb Manner: The Window Curtains were of Crimson rich *Genoa* Damask: The Chimney was built out in the Room, of fine white Marble, decorated with Variety of curious carv'd Work: The Floor was inlaid with Wainscot and other Wood, in a handsome Manner: The Chairs were all of the same Damask as the Curtains, and a fine Crystal Branch hung in the Middle of the Cieling, which was finely wrought with Plaister of *Paris*, and embellish'd in several Places with Gold: Under each Looking-Glass stood a Table of *Egyptian* Marble upon gilded Stands. In short, every thing belonging to this Room was very grand and magnificent.

The Gentleman then call'd his Servant to bring a Bottle of Wine, and welcom'd us with a Glass and some Sweetmeats. We had not been long there, before we saw a Company of Gentlemen dismount their Horses, by which we conjectur'd that more Company was invited besides us: Presently after a Coach full of Ladies made their Appearance; In short, the Company being all come, the Dinner was brought on Table, in another Room fronting the Parlour. This Dining Room was furnish'd with very fine *India* Pictures in plain, but neat japan'd Frames: The Chimney was set off with *China*

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Ware, in an elegant Manner, design'd for that Purpose by the famous Architect and Designer of Ornaments, *Peter Marot*; and the Chimney-Piece was of Marble. At the upper End of this Room, I perceiv'd, was another small Apartment, which was divided from this by a Partition, Breast high; the rest was Iron Work wrought in Ornaments, painted blue, and gilded, through which some Light was cast into that Side of the Dining Room. All on a sudden we were agreeably surprized with a Concert of Musick, which lasted till Dinner was quite over; and was perform'd in the little Room just mention'd. It is needless to tell you the Varieties we were serv'd with at Table, both of Victuals and Wine: There was good Attendance, and Plenty of every Thing. After Dinner, as is the Fashion all over *Holland*, we left the Ladies with some Gentlemen that did not smook, to themselves, who took a Walk into the Garden; but such as were for a Pipe, were desired to walk to an Alcove behind the House, to which we descended several Steps. This Alcove, or rather Grotto, was made up of all Manner of Rock-work, Shells, Crystals, Coral, and such like Things as Grotto's are commonly compos'd of: Before we got to it, we were obliged to jump over a small Trench, of a Semi-circle, which parted the Grotto from the Garden. I could not imagine the Meaning thereof then, but learn'd it afterwards. In the Middle of the Alcove stood an half oval Table, and Chairs along the oval Side. Thus fronting the Garden, we saw a pleasant Fountain play, which stood in the middle. The Ladies who had been taking a Walk, came to enquire after us: One of the Fair who was rallying us for taking more Delight in Smoaking than in their Company, was laid hold of, and saluted by one of the Gentlemen; which should have pass'd round,

round, to which the Lady seem'd averse; but all on a sudden in endeavouring to get away, she was catch'd in a Cage.

The Merchant's Lady who saw the Sport begin, went to the Fountain and turn'd a Cock, which had the Effect that the Water which discharg'd itself thro' a great Number of small Pipes, and emptied itself into the little Trench before-mentioned, oblig'd the young Lady to stay there till she had suffer'd herself to be kissed by all the smooching Gentlemen; when she begged of the Merchant's Lady to release her, which she immediately did, and thereby afforded the Company a good deal of Mirth. On the top of the Grotto stood two Aloes: Behind was a Canal, which furnish'd the Fountains, and serv'd for the Sport just now mentioned; and on each Side below were two Figures, representing Dragons, continually spouting out Water into the Trench before the Grotto. After this Sport was over, the Ladies, with the Gentlemen that attended 'em, withdrew into another Quarter of the Garden, and we fell into Discourse on various Subjects: Among the Rest one of the Company took Notice of the *Chinese* Gentleman, and perceiving that he was a Native of that Country, enquired after several Things, but in particular ask'd, What Sort of Women the *Chinese* Ladies were? and whether their Beauties exceeded those of the young Ladies he had seen in *Holland*? to which the *Chinese* replied;

It is, Sir, in *China*, as it is in most other Countries: The *Chinese* Ladies are generally very agreeable and handsome, at least they are so in the Eyes of my Countrymen: Most of them are of a low Stature, white Complexion, small Eyes, and small Feet, in which they take most Pride, and think their chiefest Beauty consists in the Smallness of their Feet; for which Reason they bind the Feet of
their

46 CURIOS RELATIONS; Or,

their Children very tight, to prevent their growing to their natural Lignefs, and by that Means they are kept very small. The Ladies of *Cbina* are for the moſt Part complaiſant and ingenious; they take particular Care to keep their Nails from breaking, which, the longer they grow, the handsomer they think their Fingers are, and therefore never cut them.

My Countrymen are very jealous, and will permit no Man to ſee their Wives, not even a Relation. Their Apartments are ſo contrived that they can neither ſee, nor be ſeen, nay their Confinement is ſo ſtrict, that they are but very ſeldom permitted to go Abroad, and if they have their Husband's Leave, they go in Carriages, ſo cloſe ſhut up, that they cannot be ſeen.

Then ſurely, ſays the Gentleman, the Ladies in your Country have but very little Pleaſure; for by what I can gather from your Diſcourſe, whenever ſhe enters into the State of Matrimony, ſhe delivers herſelf up Priſoner to her Husband, whom I take to be but a little better than the Wife's Goal-Keeper: But pray, Sir, ſays he, in what Manner is the Courtſhip carried on between a young Gentleman and a Lady, and what are

The MARRIAGE CEREMONIES *of the* Chineſe?

Whenever they are determined to marry, ſaid the *Cbineſe*, they muſt not conſult their own Inclinations, but declare their Intention to their Parents, Relations, or ſuch old Women, whoſe Buſineſs or Trade it is to make Matches, by which they gain a good Income. Theſe Match-makers ſeldom give a fair and impartial Account of the Qualifications, or the Beauty of the young Lady they are to enquire after: The Parents of the intended Bride always

ways see these mercenary Emissaries, to set off and extol the Perfections of their Daughters; to aggrandize their Charms, Address, Wit, and all other Accomplishments; for the Men purchase their Wives, and give more or less for 'em, in Consideration of the good or bad Qualifications they are endued with. As soon as Articles are signed, the Day for solemnizing the Marriage is fixed; which being come, the Bride is carried in a Chair of State, preceded by a Band of Musicians, and followed by the Bridegroom and several Relations. The Bride brings no other Portion than her wedding Garments, with some other Cloaths, and a few Household Goods: The Bridegroom attends her to her own Door, where he opens the Chair of State, in which she before was close shut up, and conducts her into a private Apartment, and recommends her to the Ladies invited to the Wedding, who spend the whole Day in Feasting and other innocent Amusements, as does the Bridegroom amongst his Male Friends and Acquaintance.

It often happens that the Bridegroom is not well pleas'd with his Bargain: The young Ladies who thus have been sold by their Parents, or Relations, are not allow'd to go from their Engagement; but the Husband, when he finds himself impos'd upon, don't act with the same Complaisance. Sometimes, after the Bridegroom with great Eagerness has opened the Chair to receive his Bride into his longing Arms, he is shock'd at her Uglinefs and awkward Looks, shuts her up again, and dismisses her directly, chusing rather to lose the Purchase Money, (which is always paid beforehand) than be troubled with so disagreeable a Bargain.

I must observe to you, Gentlemen, says he, that the Customs and Circumstances very often vary, and what prevails in one Town or Province, many
Times

48 CURIOUS RELATIONS; Or,

Times is not regarded or approv'd of in another ; much the same as I have observ'd in those *European* Countries in which I have been: As therefore it would be impossible for me to give you a distinct Account of them all, I'll mention only such as are more generally observ'd, and relate to Matrimonial Contracts.

The young Ladies receive their Portions from their Husbands: One part thereof is paid down when the Marriage Articles are signed, and the other a little before the Solemnization of the Nuptials: Besides this Dowry he makes several Presents to her Parents and Relations, as Silks, Fruits, Wine, &c. The intended Bride never sees her Bridegroom all the Time of his Courtship, till every Thing is concluded by the Match-makers: When that is done, the Bridegroom presents a Wild Duck to the Father-in-Law, whose Servants carry it directly to the Bride, as a farther Pledge and Testimony of the Bridegroom's Love and Affection to her.

After this, both Parties are introduc'd into each others Company for the first Time ; but a long thick Veil, even then, conceals the Bride's Beauty or Deformity from the Eyes of the Bridegroom. They salute each other, then fall on their Knees, and reverence the Heavens, the Earth, and the Spirits. This being over, the Bride's Father makes an elegant Entertainment at his own House ; the Bride unveils her Face and salutes her Husband, who with great Attention examines all her Features: She again endeavours to read in his Eyes the Opinion he has of her, and waits with Impatience the Result of his curious Survey : He then salutes her ; after which the Bride kneels down before the Bridegroom, four Times; and he, in his Turn, kneels down twice before the Bride, and then both
sit

fit down together at Table. In the mean time the Father of the Bridegroom makes a sumptuous Entertainment for his Friends and Relations in another Room; and the Bride's Mother entertains the Female Relations and Friends in her own Apartment. When this Feasting is over, the Bride and Bridegroom are conducted into their Bed-Chamber: The next Day the Bride waits upon her Mother-in-Law, which is the first Time of seeing one another.

Three Days, before the Solemnization of the Nuptials, are spent in Mourning, when the Friends and Relations of the intended Couple abstain from all Manner of Amusements: The Reason of this Custom is, because the *Chinese* look upon the Marriage of their Children as an Image and Representation of their own Death, in becoming at such times their Successors, as it were, beforehand; and this may be the Reason why the Friends or Relations of the Bridegroom are not congratulated on that Occasion.

The *Chinese* marry their Children very young, without consulting the Inclination of either Party; but what is more strange, Marriage Contracts are sometimes made between the Parents of a Male and Female Child the very Day they are born, which are strictly fulfill'd as soon as they come of Age.

There is a Custom in *China* which indeed prevails more among the common People than those of Rank and Fashion. The latter commonly take care to have but one lawful Wife, in the Choice of which, and the Regard for their own Honour, they are very cautious: Their purchased Wives, Mistresses, and Concubines are look'd upon no better than Servants to this Governess, or Head of the Family: She alone bears the Title of Mother, and all the subordinate Wives raise Issue for their

Mistress; for the Concubines of *China* are made use of to propagate the Family.

But the meaner Sort of the *Chinese* who indulge themselves in Lasciviousness, very often prove Tyrants to their Offsprings; for when they find the Children grow numerous, chargeable, and burthensome upon their Hands, yet not inclinable to reduce their Stock of Wives, they will not scruple to dispose of the former, and sell them, as the *Europeans* do Cattle. Sometimes, if their Circumstances amend, and they are in a Condition to pay the same Price which they took for their Children, they have the Privilege to redeem them from their Servitude; but this happens very rarely.

A very barbarous Custom prevails among the poorer Sort of People, which is that of exposing their Children; nay, some are so inhuman as to murder their poor Infants, especially if they are Females: They justify this shocking Barbarity, by saying that they do it out of Compassion, to save their Children from a Life of Misery and Sorrow, and positively believe, that these innocent Babes in a limited Time will be transmigrated into the Bodies of such Persons as are both rich and happy.

But to proceed in what I propos'd, namely, the Marriage Ceremonies of the *Chinese*, I must further observe, that in the Eastern Provinces of that Country the Bridegroom over Night sends his Bride a Chair, attended by several Friends and Relations, provided with Lanthorns and Flambeaux: The Mother of the Bride locks her up in the Chair, and the Key is sent directly to the Bridegroom's Mother, who as soon as the Bride arrives, opens the Chair, and presents the Lady to her Son. The Priests, as soon as they see the Bride coming, shew her several Plates of Gold, made in the Form of a Half Moon, which they present to her, with a formal

formal Benediction, wishing her not to prove as fickle and inconstant as the Planet which she represents. The new married Couple repair to the Pagod, where prostrating themselves before the Images of their Ancestors, they pay them a kind of religious Adoration: From thence they withdraw into a separate Room, in order to testify their filial Duty to their Parents; after which the Bride is conducted by her Mother-in-Law to the Apartment prepared for her, in order to live retired from the Sight of all Mankind but her Husband; and for her Amusement, they furnish her with several singing Birds and pretty Lap-Dogs.

The *Chinese* are not allow'd to marry whilst they are in Mourning for their Parents, and if any Engagements have been made, they become void; nor can they be renew'd till the Time of Mourning is over, when each Party is at Liberty to begin the Courtship again, or to think of another Match. It is also look'd upon as Indecency and ill Manners, for any one to marry whilst a near Relation is in Prison.

Widows are allow'd to marry again: The Ladies of Honour and Distinction however, to testify their Virtue, seldom attempt a second Match, but live retir'd with their Father-in-Law, or some other near Relation.

When a Husband finds his Wife guilty of Adultery, he has not only the Liberty to turn her off, but sell her to whom he pleases, and to purchase another; but he must have very good Reasons for it, else both the Buyer and Seller are severely punish'd; however, the Husband is not oblig'd to take her again.

Having given you this short Account about the Customs which are observ'd in Contracts of Matrimony among the Subjects of *China*, I will

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conclude this Subject with saying something about
The MARRIAGE CEREMONIES of the
Emperors of China.

Whatever Lady he intends to honour as his Bride, he causes strictly to be examin'd by the most skilful Matrons. It is not sufficient that the Lady is young, virtuous, active, witty, and beautiful, but these experienc'd Examiners pry into all her hidden Qualifications, and survey her naked from Top to Toe: Having thus taken an Inventory of all her Charms and Perfections, as well as her Defects, they make her run till she is hot and out of Breath, in order to form a right Judgment of the good or ill Quality of her Sweat; which must, at least, have no offensive Scent, to qualify the young Lady for the Honour intended for her.

The bestowing a Princess of the Royal Blood, is no less remarkable. When she is on the Point of Marriage, twelve young Gentlemen of about eighteen Years of Age are selected, who, besides their natural Advantages of Youth, must likewise be very sprightly and active. These Candidates are conducted into an Apartment of the Palace, where the Princess, who is concealed, may see and survey them at her Leisure, without any Apprehension of being seen or interrupted in her Examination. She pitches upon two of them, whom she causes to be presented to the Emperor, in order to make his Choice of one, whom he shall please to nominate for his Son-in-Law; and by this Means a young Gentleman, whom Nature has favour'd with a good Stature, Air, and Features, stands a fair Chance of advancing his Fortune.

This, Gentlemen, is the best Account I am able to give you of the *Chinese* Marriages: I could relate several Customs more which in some Measure differ

differ in several Provinces; but I think that those already mentioned will be sufficient.

The Gentleman thanked him for the Information he had been pleas'd to give them; and we turned our Discourse upon various Subjects: The Glasses were merrily fill'd, and Healths drank round in Bumpers. The Company then thought it was Time for breaking up, and the Ladies who had been drinking Tea, came to acquaint us, that it was Time to think of setting out for *Amsterdam*, to be there before the Gates were shut. I, and the *Chinese* then took our Leave, as well of the Gentleman and Lady of the House as of the rest of the Company, got into our Chaise, and drove directly with all Speed on an even and smooth Road like a Bowling-Green to *Amsterdam*, where we arrived at our Club, just Time enough for our Evening's Conversation, which was ushered in by the Gentleman who the other Night promis'd the Company to entertain them with

A full Account of the PYRAMIDS of Egypt.

Among the Remains of Antiquity, said he, no doubt, the Pyramids of *Egypt* deserve the Pre-eminence; and to give some Account of them will, I hope, not be altogether disagreeable to this Company.

The Etymology of the Word Pyramid, is from the *Greek* Word Πυρῶς, or Fire, because of their pointing upwards like a Flame of Fire.

These stately Monuments are ranged among the Seven Wonders of the World, and are built South-West over the *Nile*, about 6 or 7000 Paces from the City of *Grand Cairo*, near the Place where formerly stood the City of *Memphis*, upon a rising, hard, and stony Ground, which however is always
cover'd

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covered with Sand. This District is commonly called the Burial Place of the City of *Memphis*, on Account of the many ancient Sepulchres and Pyramids that are found there; and although there are seen more than 1000 large and small Pyramids, yet those three I am now speaking of, are only distinguished and ranged among the Seven Wonders of the World.

Who were the Builders of these Pyramids, is uncertain, all that has been said on that Account, is mere Conjecture; however, most Authors agree they were built by the Children of *Israel*, who were set to work by *Pharoah* King of *Egypt*, of which we have an Account in Holy Writ.

Cbinius, if we may give Credit to what he writes, informs us, that 360,000 Men were employ'd in building the largest of these three Pyramids, and that it took them up twenty Years before it was finished, in which time the Expence only for Onions, Radishes, and Garlick, amounted to no less than 1800 Talents, or about 126000 Crowns, besides the Charge of other Provisions and Materials.

One might from this Account conjecture, that the Children of *Israel* were the People who contributed much to the raising that surprizing Structure, since that Onions, Radishes, and Garlick Roots were always greatly admired by the *Jews*, who, when they sojourned in the Desarts of *Arabia*, bemoaned their Hardship in being deprived of that Commodity; and at this very Time the *German* and *Poland Jews* are great Admirers thereof, and take it as a sovereign Remedy to strengthen decayed Nature.

The two lesser Pyramids, we are informed by some ancient Writers, were finished in no less than seventy-eight Years and four Months: Others again will have it that that Time includes the building of all the three.

If

If we consider the Height of these surprizing Wonder-Piles, we shall readily conclude that no Tower or Steeple in the World can be compared to them ; they are seen at a vast Distance on the *Egyptian* Sea, notwithstanding the same is above 120 Miles off; and it is for that Reason that the *Turkish* Sailors call them *Pharaon Daglary*, i. e. *Pharoah's Hills*. The certain Measure of their Height is yet disputed among Authors; however, I think the Accounts of such our modern Travelers as have been Men of Probity and Understanding, are to be most credited, who almost all agree that the highest of these Pyramids is about 520 Foot high, and that each of the Sides extends 982 Foot, that is, if you take the Sides one from the other, and compute the whole Compass; for it must be observ'd, that the Sides are not of an equal Width.

This Account which is the most to be relied upon, differs very much from what several other Authors have asserted: One of them says, the Height of the largest Pyramid is 1126 Foot; and what is yet more absurd and contrary to Reason is, (as the same Author has it) when an Arrow is shot from off the Top of the highest Pyramid, it falls on some of the Steps thereof; notwithstanding an Arrow may be supposed to fly at least 200 Foot, of which the Width of the Pyramid falls a good deal short, if reckoned from one Side of its Centre. *Melton* corrects this Rhodomontade, and puts instead of a discharged Arrow, a Stone flung from a Man's Arm, which comes something nearer the Truth of the Matter.

The second Pyramid is less, and not near so high, although it appears at a Distance higher than the first, but this is occasioned by the high Ground

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Ground it stands upon. One Side of this Pyramid, which is about two Bow-shot from the former, is 631 Foot long.

The third of these three Pyramids is yet the compleatest, and the least injured by Time: Most Travellers compare it to that which stands on Mount *Testaceo* near *Rome*, in the Road to *Ostia*.

If you will inform yourselves of the Figure and Shape of those Pyramids, you must have Recourse to what Prince *Radzvil*, *Thevenot*, *Melton*, and others have shewn in their Accouts of them, which I have compar'd with my own Observations, and find them the most accurate.

One of these wonderful Piles which is the largest affords not a little Satisfaction to the curious Inquirer into Antiquity, since he may ascend to the very Top thereof by Steps; but as Time, the Destroyer of every Thing, has in several Places broke and rent the Steps, and hindred the passing along with Ease, a Traveller is conducted by a Guide up that Side fronting the North-East, which is in a pretty good Condition.

Being arrived about half way, one finds at the Corner pointing towards North-East, a square little Room, wherein indeed is nothing material to be observed, but it is accommodated for the wearied Traveller to rest, and if he has furnished himself with a Bottle of Wine, he may refresh his Spirits: At the Arrival on the Top of this Pyramid, to which none can arrive in less than an Hour and a half, one finds a large, square Flat, each Side whereof is twenty-two Foot wide, and large enough to hold seventy Men, though from below it appears to the Spectator to terminate in a Point as fine as a Needle: This upper Flat is layed with twelve large Stones, though several Authors will affirm
that

that it is one intire Stone; but this is incredible, as well as impossible, to raise such a prodigious massive Bulk to that vast Height.

The second Pyramid may be ascended about half Way, having thus far Steps, like the first; above the Middle the Stones lie so flat and steep over one another, that it is impossible to go on further. Above this flat and steep Place, to about the third Part of the Pyramid, the Stones are again laid by Steps, as below, and one might easily ascend to the Summit, were it not for the Interposition of the fore-mention'd upright Place between the upper and lower Part thereof.

The third of these Pyramids is built of costly polish'd Stone, and is the least damag'd. It is built square, in form like the rest, yet so that the North and South Sides are wider than those towards East and West. Both the two last Pyramids run up to such a narrow Point that there is not Room enough for one Man to stand upon them.

Having describ'd the Outside of these Pyramids, it will be proper to say something concerning the Insides of them. There is only one Entrance into the greatest of them, nevertheless it must be supposed that the two lesser are not without, and that they have either been fill'd up and cover'd with the Sand, or else purposely stop'd up with the same Sort of Stone, to prevent Travellers entring into them; as was done in former Ages to the greatest Pyramid, where as soon as a Corpse was put in, the Entrance was closed up again, so curious that none could tell the Place, but such as were privy to the Affair: At last the generous Bashaw of *Egypt* gave Orders to remove that Stone from the Entry, that Travellers who are curious, might have a free Access to examine all the Parts thereof.

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This Opening, or Entry, is about fifteen or sixteen Steps high, near the Middle of the North Side towards *Cairo*, from which a narrow dark Passage leads to the Centre of the Pyramid, where the Corpse was reposed, for which this Pile was erected as a Burial Place: The Entry is on a Flat, but goes with a steep Descent, which makes it difficult to walk along, and is supposed to be contrived on purpose, the better to secure and preserve the Corpse from being molested or taken away. As soon as the royal Remains were put up in this Place of Rest, the Avenue or Passage leading to it was closed up very artfully and with great Care, so that no Body could perceive the right Place of Entrance; and to make an Attempt to come through the Walls of the Pyramid, would have requir'd a long Time, and a great Expence.

This Passage, through which one cannot walk without Lights or Links, reaches about 200 Paces, and is hewn out of four even Rows of Stone, each whereof is 25 or 30 Hands long, and as broad: One of these Rows makes the Arch, or Vault; another the Floor; and the remaining two make the two Sides of the Walls. At the End of this Passage, which is so very low and narrow that a Man must stoop all the Way he goes, there is a Room, wherein the inspecting Traveller may fetch a little Breath, and refresh himself after his tiresome and melancholy Walk, which, for want of Light and fresh Air, makes some faint before they get to this Apartment. Another Passage goes with a steep Ascent, over rugged Stones and Hollows, which costs a Man a vast deal of Trouble to climb and make his Way through this irksome Place; at the End whereof is a square Hall, very high, in the Middle whereof stands a Tomb. This
Hall

Hall is twenty-two Foot and a half wide, and forty Foot long. The Coffin, which is open, rests upon seven Marble Stones, without any Covering, or Lid, and it is likely there never belong'd one to it, since it is the common Opinion among the *Egyptians*, that the King who caused it to be built, was never deposited there. There is something very remarkable in this Hall, which is a Pillar, hewn out of one Stone, so hard and firm, that not the least Piece can be struck off with a Hammer; and if beaten with an Iron or Stone against it, it gives a Sound like that of a Metal Bell, so that were it in an open Air, no doubt but it would be heard a great Way off: It is reported that this Pillar is hollow the Inside. The Coffin, which has the same Faculty, if struck against it, is three Foot one Inch wide, three Foot and four Inches deep, and seven Foot and two Inches long: The Thickness of the Shell is five Inches, of one entire Piece of Porphyry, and looks as fine as if it was but lately cut and polish'd.

Before each of these wonderful Piles are still seen some Ruins of strong square Buildings, which seem to have been so many Temples: At the End of one of these Ruins, near the second Pyramid, is a Hole, through which, as it is conjectur'd, the Priest had a Communication to the then famous Idol, which at a little Distance off, is still to be seen, whom the *Arabs* call *Abou el haun*, but the ancient Authors, especially *Pliny*, calls him *Sphinx*: Thro' this Hole, instead of the Idol, the Priest declar'd the Oracle. There are several curious Things to be said concerning this Idol, but we shall make that the Subject of another Opportunity.

It is to be supposed that all the Pyramids have had an Opening and Entrance, through which, by

means of a long Passage, one came to a Hall, where layd the Body of him who had been the Founder of it. I took notice of some Hieroglyphicks which are found on some of the Pyramids, and no doubt they signify the Names and Pedigrees of such as were deposited there.

All the Pyramids were built and rang'd in a good Order; each of the three large answer'd to the Middle of ten less Pyramids; but they are now very much decay'd, and some of them quite ruin'd. As far as *Melton* can guess, he believes there were at least a Hundred of large and small Pyramids upon the Burial Place of the City of *Memphis*.

These Pyramids are standing on a rocky Plain, which makes an entire Quarry, covered all over with a white Sand; and it may reasonably be supposed that the Stones for the Building of those surprising Piles were not brought from *Arabia* or *Æthiopia*, as some Writers will have it, (except those used in the Building of the third Pyramid, mention'd before.) but were cut out of that Plain, or else out of the neighbouring Rocks.

Of the Outside Stones, of the largest Pyramid there is hardly one that is entire or whole, but by Age and Weather they are broke, split, and crumbled to Pieces, which is the Reason of the Difficulty a Traveller meets with in making his Way to the Top thereof, and cannot, as I have already observed, satisfy his Curiosity on that Account, without a Guide: They are not built of Marble, but of a very hard Land-Stone, except the one, which, as I mention'd before, is built of Porphyry.

In former Ages there stood, no doubt, a *Colossus* a-top of the largest Pyramid; for not only the flat Square but also two Holes or Marks are to be seen

seen, in which his Feet seem to have been fix'd; at present, nothing else is found upon this Flat, but an incredible Number of Names carved in by Travellers of all Nations, to testify the Truth of their having been upon the Top thereof.

The Stones used for the building of these Pyramids are not of one Size, for most of the lower ones are from four to five Foot high; about the Middle they are hardly three Foot square, and towards the Top they are hardly two Foot high, and two Foot and an half long.

In every one of these Pyramids are found square Holes or Pits, of which we then discover'd ten in the adjacent Field of Mummies, whereof I design to say more another Time.

It may also be supposed that these Pyramids, in former Ages, did shew themselves much higher above Ground, and that the Foundations thereof are covered up for a considerable Height; for such Travellers as have a Mind to see the Inside of the great Pyramid, are always obliged to provide themselves with a Number of strong Negroes, in order to have the Hole of the Entry cleared from the Sand, which otherwise would obstruct their Passage.

I shall conclude this Matter with the Notions which some ancient Philosophers, and no doubt some of the Modern ones had concerning the Sea and Earth being animated: They endeavour to prove their Arguments, from the Swelling of the Sands in those Districts, by which the Pyramids are daily sunk deeper, and think to prove it as sufficiently from this as from the Growth and Increase of Hills, Mines, Rocks, Stones, and Gems; as also from the Ruins of that exceeding large City of *Babylon*, of which but little is now seen on the Surface of the Earth but is mostly buried under Ground.

They

They observe that at present the *Panttheon*, or Church of *Maria Rotunda*, must be descended by as many Steps as the Entrance thereof was ascended a few Years ago, ; and that most part of ancient *Rome* lies buried under Ground. I am lead here into a Field which affords many curious Observations, but as I have already exceeded the usual Time of our Conversation, I shall oblige you Gentlemen with some further Observations on this Head, at another Opportunity. In the mean time Gentlemen, this is the genuine Account of those Pyramids; and if Time would permit it, I should inform you of the *Egyptian* Mummies which are searched for and found in this District which was formerly the Burial Place of the City of *Memphis*; but this shall be the Subject of another Evening's Entertainment.



The Third Day.

I Received a Letter from my Friend at *Augsburg*, wherein I am desired to forward my Journey to that Place, whilst the Days are long, and the Roads pleasant. I have therefore resolved to leave *Amsterdam* sooner than first I intended. The *Chinese*, to whom I have communicated my Resolution is ready and willing to accompany me in my Journey; wherefore we shall dispatch what little Business we have to do here, and set out from hence in a few Days. After I had dressed myself, I went to those Gentlemen with whom I had had some Business, and acquainted them with my Intention; coming to the Gentleman's House, whose Good-
Nature

Nature distinguishes itself by returning my Visits at my Lodgings, he seemed to be much surprized at my unexpected Resolution, and therefore insisted on my coming to Dinner with him the next Day, which I promised to do. From thence I went to the Coffee-House, where I found two Gentleman in a deep Discourse about

The Surprizing Produce.

I shall here repeat the Problem just as it was dissolved between them both, in the following Terms: viz. *It is impossible, that the Produce or Increase of one Corn of Wheat, in Twelve Years Time, can be carried in as many Ship-Loads as the great Ocean is able to contain.*

Suppose that 1 Corn produces the first Year 50 Corns, those 50 produce the next Year 50 each, which makes 2500; these encreasing from Year to Year, would amount to 244,144,625,000,000,000 Corns in twelve Years.

This surprizing Sum will make a Cube of 244140 French Miles, if to every Foot are reckoned 100 Corns, and as many in Breadth and Depth: If therefore one should imagine to assign 24,414000 Vacancies in a Tract of Ground, and to give each a cubical Measure in Length and Breadth of one Mile, and 100 Foot in Height, they would all be filled with nothing else but that Quantity of Corn. Again, If a Bushel in the Form of a Cube was to contain 1000,000 of those Corns, then the Number of Bushels would be 244130625000000; and supposing to freight one Ship with 1000 Bushels, it would require no less than 244140925000 Ships; and if one Bushel should cost one Crown, the Sum Total would amount to 244140625000000 Crowns.

They were going to resolve some other Problems of that Nature; and although I could not well spare

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spare Time, yet I was determined to hear one of those Gentlemen explain himself upon

Combinatory Arithmetick.

By this, said he, we may learn, how often 1, 2, 3, 4, &c. Persons, Figures, Letters, Sounds, may be changed or displaced, so as every time to appear in a different Place. As for Example; If three Persons are to change Places, the Question is, how many Changes they will produce? The Answer is 6: To resolve this, set down the Figures 1, 2, 3, multiply 1 with 2, and the Product is 2; then multiply 2 with 3, and the Product is 6; which is the Number of the Changes of 3.

4 Letters, &c. may be changed 24 times, by multiplying 1, 2, 3, 4, in the same Order, namely, 1 times 2 is 2; 2 times 3 is 6, and 4 times 6 is 24.

The Word PATER, consisting of 5 Letters, will produce 120 Changes; and as that Number has its Rise from 24 multiplied by 5, it will appear that each of those 5 Letters will be 24 times in the Beginning of the Changes. If one desires to be informed how many Changes 12 Letters will produce let him set down the Figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Multiply each in order as directed before, and you will have 479001600, which is the Number of Changes 12 Letters, &c. will produce. In this Manner one may compute how many Changes the Letters of the whole Alphabet will bear, and find no less than 25852016738884976680000; which Sum could not be pronounced in less than 981714464949961 Years, although there were reckoned 50 Words to a Minute, 3000 to every Hour; and to 24 Hours, or one Night and Day 72000; which amounts in one Year to 26280000 Words. For the better Explanation thereof, the adjoined Combination Table of the Alphabet will perhaps not be unacceptable to the Curious.

The

The Great Combination Table.

1	1.	A.
2	2.	B.
3	6.	C.
4	24.	D.
5	120.	E.
6	720.	F.
7	5040	G.
8	40320	H.
9	362880.	I.
10	3628800.	K.
11	39916800.	L.
12	479001600.	M.
13	6227020800.	N.
14	87782912000.	O.
15	1307674368000.	P.
16	20922789888000.	Q.
17	355687428096000.	R.
18	6402373705728000.	S.
19	121645100408832000.	T.
20	2432902008176640000.	V.
21	51090942171709440000.	X.
22	1124000727777607680000.	Y.
23	25852016738884976680000.	Z.

There is another Sort of *Combinatory Arithmetick*, consisting of Words, Sounds, &c. which have the same Letter or Sound, 2, 3, or more times over, and therefore can't produce so many Changes; as for Example, Words

of	$\left\{ \begin{array}{c} 3 \\ 4 \\ 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{array} \right\}$	Letters	$\left\{ \begin{array}{c} \text{ALA} \\ \text{SARA} \\ \text{MARIA} \\ \text{AMARAS} \\ \text{PAULIUS} \\ \text{MARABANA} \\ \text{PARASANGA} \end{array} \right\}$	have	$\left\{ \begin{array}{c} 2 \\ 2 \\ 2 \\ 3 \\ 2 \\ 4 \\ 4 \end{array} \right\}$	of the same Letter.	If
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If you would know how many Changes the Word ALA, (which has two equal Letters) would produce, look in the Combination Table for the Number which stands opposite No. 3, and it is 6, this divide, and the Product will be 3, which tells you that the Word ALA may be changed as many times, thus, ALA, AAL, LAA.

The Word SARA has four Letters, in which two are the same; then look into the Combination-Table, opposite 4, where you will find 24; divide this with 2, and each Part will be 12, which is the Number of Changes that Word will produce, as:

SARA	ASAR	AASR	RSAA
SRAA	ARAS	RAAS	ARSA
SAAR	AARS	RASA	ASRA

If a Word has 3 equal Letters, divide it with the Number in the Combination-Table, opposite 3 which is 6.

AMARA has 5 Letters, whereof 3 are equal; divide 120 (the Number opposite 5, in the Combination Table) with 6 (the Number opposite 3, in that Table), and there remains 20, as many times that Word may be changed.

If in a Word of 8 Letters there are 6 equal, then divide 40320, the corresponding Number of Letters, that compose the Word, with the Number of the 6 Equals, which is 720; and the Product will be 56; which is the Number of Changes.

The following Table will illustrate this Matter more clearly.

The Second Combination Table.

Num-ber of Let-ters.	Combination of Things which are all different	Combination of Things wherein are 2 Equals.	Combination wherein are 3 Equals	of 4 Equal	of 5 Equals	of 6 Equals	of 7 Equals	of 8 Equals	of 9 Equals
I.	0	0	0	0	0	0	0	0	0
II	2	3	0	0	0	0	0	0	0
III	6	12	4	5	6	7	8	9	10
IV	24	60	20	30	42	56	72	90	10
V	126	360	120	210	336	504	720	90	10
VI	720	2520	480	1680	0234	504	720	90	10
VII	5040	20160	6720	15120	3024c	5040	720	90	10
VIII	40320	181440	60480	151200					
IX	362880	1814400	604800						
X	3628800	18144000							

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This Table consists of nine Columns, the first whereof contains the Number of different Things, as Letters, &c. In the second Column are the Number of Changes each Figure in the first Column produces, when all are different: The third Column contains the Product of such Numbers wherein are two Equals: In the fourth is the Combination of such Things as have 3 Equals, and so on. If for Example you want to know how many times the Word MARABANA (which has 8 Letters and four Equals) may be changed, look in the first Column for Fig. VIII. and carry your Eye in a direct Line to the Column of IV. Equals, where you find its Number of Changes which is 1680. In this Manner you may enlarge your Table to what Number you please.

I then took my Leave of those Gentlemen, and thanked them for the Amusement they had been pleas'd to give me that Morning; but before I went away, one of them gave me a Problem to resolve at my Leisure, which was this:

A Husbandman being very sick, made his Will, and having no Children, but his Wife being pregnant, he left his Estate in the following Manner: That if his Wife was deliver'd of a Son, she was to have the third Part of his Estate, which consisted in 1000 Pounds, and the Son was to have two Thirds; but if it should be a Daughter, then the Mother was to have two Thirds, and the Daughter one Third of that Sum: Soon after the Will was made and sign'd, the Man died, and not long after the Widow was brought to Bed of Twins, a Son and a Daughter; the Question is, How much comes to the Share of each of them? I told him, that if Time would allow it, and I should meet him again, I would communicate the Dividends so as I should find them; but having other Business upon my Hands at present, I send it to you as I had it;
and

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and if you think it worth your while, you may bestow a leisure Hour to find out the Solution of that cross and difficult Problem.

Having left the Coffee-House, I went to Change, and from thence to Dinner. I had tired myself pretty much with walking all the Morning, and therefore resolv'd not to stir out any more that Afternoon: The Gentleman who the other Day gave us an Account of a dismal Shipwrack, being there with some more of his Company, I desired him that according to his own Profer he would favour us with another Relation of that Kind, to which he freely consented, and deliver'd himself to this Purpose:

Among the many melancholy Instances of that Kind, said he, I never met with one that could be paralel'd with what I am now going to relate: It was

The most dreadful SHIPWRACK of the Portuguese Admiral Emanuel de Sofa.

This Gentleman and his Lady were settled in the *Indies*, but both of them having a strong Desire to see their native Country, he equipt a large Ship at *Cochin* (a City on the Coast of *Malabar*) and freighted it with very valuable Effects, and a great Treasure. The Admiral, and his Lady, several young Children, also some Relations, his Domesticks, Servants, and Slaves, together with the Seamen, amounted to the Number of 600 Souls.

Those who design to go out to Sea from this Coast, commonly observe the Season, and are ready to set Sail in the Beginning of *January*, on Account of the Changeableness of the Winds and Weather.

Sofa, with buying of Goods, and making other Preparations, had retarded their Departure: They did not set sail before *February*, and arriv'd in *April* in Sight of the *Cape of Good Hope*; when from the
West

70 CURIOUS RELATIONS; Or,

West Point they were opposed by a terrible Storm, accompanied with Thunder and Lightning, to that Degree that the Ship was toss'd Mountain high. In this Condition they submitted to Providence, for human Help or Assistance was of no Signification: Their Sails were tore; their Masts and Rudder were broke; great Part of the Freight was flung over Board, but all to no purpose; and having in the utmost Consternation been toss'd about by the raging Sea, were at last by a South Wind drove towards the Strand, where they could expect nothing else but to be demolish'd and shatter'd to Pieces. Here their Destruction seem'd to be unavoidable; they committed themselves to Providence, and about a Musket Shot from Shore casted their Anchors; which happening to stick, gave them some Hopes of getting a-shore in the Long-Boat, this was directly hoisted out, and the Admiral, his Lady, Children, and several of their Relations, and Persons of Quality, were put on Land, not without imminent Danger of being turn'd over by the boisterous Waves which beat from the Strand: In their Hurry they had taken with them Jewels, and other Things of great Value. Those unhappy Wretches that were left on Board, expected to be released, but the Boats were beat against the Ship, and shattered to Pieces; at the same Time the Anchor-Cable tore, the Ship burst in two, and every one took hold of what offer'd first to favour his Escape: The one took Possession of a Cask; another laid hold of a Plank, or a Piece of Timber; another of a Chest; and thus committed themselves to the Mercy of the Waves. This occasion'd a most dismal Prospect to those a-shore: Forty of the *Portugueze* were at once swallow'd up, and seventy of other Nations; the rest who kept

kept a fast Hold of either Casks or Planks, were sometimes above, sometimes under Water; at last however they got a-shore, almost expir'd. No sooner were they landed, but they had the dismal Prospect of seeing the Wrack of their Ship break into four, and presently after into a Hundred or more Parts. This Loss put the *Portugueze* quite out of Heart; for they had propos'd to themselves to build out of the Wrack a small Vessel, in which they might go back, either to *Sofala*, or *Mosambique*; but in this they were now disappointed.

Mean while the Autumn advanc'd, and they were sensible of the approaching Cold; wherefore *Sofa* gave Orders to prepare for Winter-Quarters. [You must know, when that Part of the World which lays thirty-one Degrees South, has the Winter, we in our Climate are visited by the Summer Season.] What Provision was left or sav'd from on Board, was carefully and sparingly distributed, since they could promise themselves no Supply among a Nation of Canibals and wild People. In that Neighbourhood they discovered some Springs of fresh Water, to which they remov'd, and with their Chests, Tubs, Planks, and other Things which they had sav'd, they fenc'd themselves as well as they could, against any sudden Assault from the Natives, wherefore they set Centinels, and kept a strict Watch both Night and Day.

Here they rested and refresh'd their wearied Limbs for thirteen Days; after which they assembled themselves, to deliberate how to proceed, and came to a Resolution to travel along the Strand to that River, formerly call'd the River *S. Spirito*, where the *Portugueze* used to carry on Merchandize from *Sofala* and *Mosambique*. This River was from their Encampment no less than 180 Leagues. The Admiral, after they had all agreed, spoke to them
in

in a handsome Manner, and encourag'd them with Hopes of better Success; headmonish'd 'em to keep close in one Body, to be the better enabled to withstand strolling Parties, and at last recommended his Lady as an Object of their Pity and Compassion, and desired that on Account of her Sex and tender Constitution she might be assisted in making her Journey as easy as possible: The same Favour he beg'd to be shewn to the innocent Babes, whose tender Age would not suffer them to undergo the Fatigues of that Journey. After *Sofa* had done speaking, they unanimously promis'd to follow his Directions in every Particular, and take all possible Care for his Lady and Children.

Sofa then gave Orders to set out from thence: He march'd before them, as their Captain, accompanied by his Lady and Children; these were follow'd by the Captain of the lost Ship, who carried a Banner with a Cross thereon; after him went eighty *Portuguese*, also above a Hundred Servants (who afterwards carried the Lady *Sofa* on a Bier, and the Children in their Arms, by Turns); these had the Sailors, Servants, and Slaves behind them; and the Train was closed by *Pantaleon* a Noble *Portuguese*.

In this Order they march'd two Days Journey through a Country, which, on Account of the barbarous *Moors* and Wild Beasts, was very dangerous and hazardous, till they were interrupted by inaccessible Rocks, prodigious high Mountains, dreadful Vallies, boggy Marshes, and several Rivers, by the late Rains swell'd very high and above its Banks. To shun all those Obstacles, they were oblig'd to take round about Turns, whereby instead of thirty Leagues they travell'd above a hundred: They had pursued their toilsome Journey for a Month, when they found their Provisions
fail

fail, and were exposed to Hunger and Thirst. Whilst they were travelling along the Sea Coast, they made shift to satisfy Nature with Oysters, Muscles, dead Fish, and other such Discharges of the Sea; and passing through Countries distant from Shore, they fed upon Berries, Pine-Apples, also Knobs and Sprouts of Trees; they satisfied their Hunger with the Carcasses of Wild Beasts, or any thing they could gather. They were also in great Want of Water, for the Access to Rivers or Springs being very dangerous, they were weakened by Fatigue, Hunger, and Thirst, some drop'd down by the Way, where they were left a Prey for the Wild Birds and Beasts, or a Prize to the barbarous *Moors*: At last they were not able to help one another: Every one then began to look to himself, how to avoid their approaching Fate: Misfortunes, Crosses, Apprehensions, Fears, and Fatigue did change their Nature so, that they had lost all Charity, Love, and Pity towards one another; and the Weight of their Misery had made them almost distracted.

Sofa bore these Perplexities to Admiration, he shewed a great Resolution, notwithstanding the Diminution of his Followers was a wounding Cut to his Heart: *Elenora*, his faithful Partner in Prosperity and Adversity, bore these Calamities with equal Patience; she did not sink down when the feeble Limbs of her People were not able to carry her any farther, but kept on, and being a travelling Companion to her Consort, encourag'd thereby the rest that follow'd her.

After a long as well as fatiguing and dreadful Journey, they arrived after four whole Months Time to the River *Santo Spirito*, unknown to them, because they did not find it so broad as it had been represented to them; for that River divides itself

into three Arms, which unite again at some Distance. They were now in a Country where none of their Retinue could be understood, and therefore could not inform themselves about any Thing: However, Providence directed them to the King of those Dominions, who receiv'd *Sofa* and all his Followers with great Marks of Friendship, Tenderneſs, and Affection; and what by few Words, and a great many Signs, *Sofa* might aſſure himſelf of his good Intention. He would by no means have *Sofa* purſue his Journey, but wait till ſome Ships ſhould come from *Sofala*; he intimated that the neighbouring King, through whoſe Country they muſt paſs, was of a cruel and tyrannical Diſpoſition, and that they would run a great Riſque of being robb'd and abus'd.

But *Sofa* had conceiv'd a Jealouſy of this good and honeſt King: The more the latter diſſwaded him from going, the more eager was he to depart; nor could all the King's repeated Intreaties perſwade him from it; wherefore after they had reſted five Days, they departed, being furniſh'd by that King with Canoes to croſs the River. Here they were 300 Leagues from where they ſuffer'd Shipwrack, and out of 500 Perſons they could muſter no more than 150.

The next Morning, as ſoon as the Sun appear'd upon the Horizon, they purſued their Travels, but were not a little ſurpriz'd when at ſome Diſtance they eſpy'd about 200 *Moors*, who march'd directly to meet them. Theſe poor Pilgrims, however prepar'd for Battle, doubted nevertheleſs of Succeſs, on Account of their Weakneſs: But the Rovers did not intend to make bloody Work with them, they only deſign'd to trapan theſe unhappy People by Treachery. The *Mooriſh* Captain, in a friendly and cautious Behaviour, ask'd *Sofa* what
People

People they were, and whence they came? This encourag'd the *Portuguese* to open their Minds freely, and related to him all the Adventures that had befallen them, and the miserable State they were in: They desired the *Moors* to furnish them with some Provisions, for which they offer'd to pay; and to work themselves more into their Favour, they looked out for some Iron and Brass-Work, and presented it to them. This Liberality proved more to their Ruin than Advantage; for it put the *Moors* upon Thoughts that there was a fair Opportunity to make a good Booty, but how to accomplish their wicked Intention, they were first at some Loss. They told the *Portuguese* that they had no Provision at Hand, but not far off was a Town, where resided their King, who would be ready to do them all the Service in his Power. *Sofa* saw no other Means to keep himself and his Retinue from perishing, but by accepting the *Moors* Proffer: These went before, and the *Portuguese* followed them to the Town; but when they were just upon entering the same, the King sent a Messenger to stop them, and direct them to a Grove of large Trees: Here they continued six Days, and purchased some Meat and other Necessaries, for a Parcel of old Nails which they had saved out of the Timber of the Wrack that had been washed on Shore; they also quenched their Thirst at a neighbouring Well. Having by Degrees scraped some Acquaintance with the Inhabitants of the Town, *Sofa* was mislead by his Good-Nature in putting too much Confidence in those treacherous People. He proposed to wait the Arrival of some Merchants from *Sofala*, if he and his Family in the mean time could be better accommodated. The *Moors* approv'd his Project, and proffered their Service to bring him

before the King, who would without doubt grant him his Desires.

Accordingly the King received their Message, and sent them for Answer, that both he and his Family had always entertained a good Liking and Friendship to Strangers, and that not having shewn it hitherto more readily to them, had been occasioned by two material Obstructions. The first was, the Scarcity of Provisions in that Town, their Number being too great to be all accommodated in one Place. The second was, that his naked Subjects, armed with nothing but Sticks, stood in dread of their warlike Weapons, as Swords, Lances, &c. If therefore the *Portugueze*, as a Security for their peaceable Behaviour, would deliver their Arms till their Departure, he would readily accommodate the principal Persons of the *Portugueze* in his House, and quarter the rest in the adjacent Villages about that Town.

The *Portugueze* were at first startled at these Proposals; but they being in a very miserable Condition, *Sofa* agreed to these Terms, and the rest gave their Consent, except *Elenora*, who rejected them, and protested against 'em with all the Arguments she was Mistress of; but it was to no Purpose: They delivered their Arms, which were sent directly to the King. *Sofa*, with his Lady, Children, and twenty more of the principal *Portugueze*, were then conducted to the King's House; the rest of the Retinue were divided by five or six Persons, and ordered to the neighbouring Villages. They were no sooner arrived to their Huts, when those treacherous Rogues not only rifled their Pockets of what Money and Jewels they had concealed, but tore their Cloaths from off their Backs, and stript them quite naked: They fed them indeed that
Night

Night, but in a poor and pitiful Manner; and the next Morning they beat and hunted them, naked as they were, out of their Villages.

Now let's see how the Admiral is treated by the King. No better indeed; for this barbarous Plot had been concerted between the King and his Subjects, and both had agreed upon the Method of putting their villainous Scheme in Execution.

The credulous *Sofa*, his unhappy Lady, and all the rest of that unfortunate Company, had no sooner entred the King's House, but were likewise pillaged and robbed of all their Jewels, Gold, and valuable Things they had about them. The King himself was very busy in laying hold of every thing he liked best, and with opprobrious Language called them Pyrates, and common Enemies to his Country: After they had cleared their Pockets, and left them their Cloaths, they turned them all out of Doors: And now *Sofa*, too late, repented his making flight of *Elenora's* Advise and Resolution.

But their Misfortunes, instead of ending here, rather took a more fatal Beginning: They were turned out into the wide World, wandering in a Body, not knowing where; without a Guide, and without the least Notion where to direct their Course, like a Number of stray'd Sheep, under continual Apprehensions of being devoured by the Wolves. They had not gone far, before a Party of *Moors* with pointed Staves in their Hands assaulted them: It was in vain to resist them, nor even adviseable to shew an angry Countenance to them: These Robbers without Regard to Sect or Decency, stript all the Company stark naked: None had Courage to make the least Resistance against those Barbarians, except *Elenora*, whose noble Extraction had fired her Blood with a Resolution rather to die on the Spot, than to be thus exposed by those inhuman
and

and savage Wretches : She defended her Person for a considerable While, and kept those Brutes off with as heavy Blows as her still remaining Strenght would afford, till at last being overpower'd, and wearied in the Struggle, she was oblig'd to yield But O ! what Horror, Distraction, and Anguish appeared in her, when she found her chaste and unpolluted Body expos'd naked to the View of all the Company ! She directly took her Children, and at some Distance buried the lower Part of her Body in the Sand ; then calling to the Captain of their lost Ship, and the rest that were left, she thanked them for their Constancy in accompanying her and her Husband, and for sharing in her Misfortunes without murmuring : She then dismissed them, and having taken her Leave, desired if any of them by Providence should be brought to *Portugal*, they would tell her Friends and Relations of her tragical Fate. Here she broke off, and *Sofa* could not stop the Torrent of Tears that broke from his Eyes. His only Comfort and dearest Companion lay fainting and his lovely Children almost famished for Want of Nourishment, which made him search the next Woods for something which might serve them for Refreshments : But at his Return he found his Lady in a languishing Condition, and one of his Children dead, which he buried with his own Hands.

The next Day he went again to the Woods to seek for Food, but at his Return found his most beloved *Elenora* dead ; his second Son expired by her Side ; and her Servant Maids ringing their Hands, and shedding Floods of Tears for the Loss of their dear Mistress.

The Admiral then desired the Company present to withdraw a little, and laid his Head in the Arms of his deceased Consort, perhaps in Expectation that his Grief would send him after her ; and having
kiss'd

kiss'd her Lips, he thought it was his Duty to secure that Vessel of Chastity and Virtue from the Prey of Lions, Tygers, or ravenous Birds, and therefore buried her and the Child, laying heavy Stones upon the Grave, in order to keep their Bodies more secure: He then was observ'd to withdraw into the Woods, from whence he was not seen to return, so that the remaining Company concluded he was devoured by wild Beasts. This was the tragical End of the Shipwrack and Pilgrimage of *Sofa*, his Wife, and Children, which happened in 1553: The rest of the Company, which like Fugitives were wandring up and down the Country in Hunger, Thirst, Nakedness, and other Sufferings, dropt one after another, till their Number was decreased to twenty-six, when at last they happen'd to fall into the Hands of some *Portuguese* Merchants who were come to buy Elephants Teeth, and carried them safe to *Lisbon*.

After this Gentleman had done, we spent the Rest of the Afternoon with Relations of one Kind or other, till the Evening Club began, when that Gentleman who the Night before had promis'd to give us a Description of the Burial Places about *Memphis*, and the Manner how the *Egyptian* Mummies are search'd for and found, gave us an Account, first

Of the Egyptians Embalming their Dead,
which, he said, was done several ways, according to the Circumstances of the Deceased's Kindred or Friends. When a Person of Wealth and Distinction died, the Embalmers, with a crooked Instrument (which they put up the Nostrils of the Deceased) first clear'd the Scull from all the Brains: Then with a sharp *Æthiopian* Stone they open'd the Belly, took out the Entrails, and wash'd and clean'd them

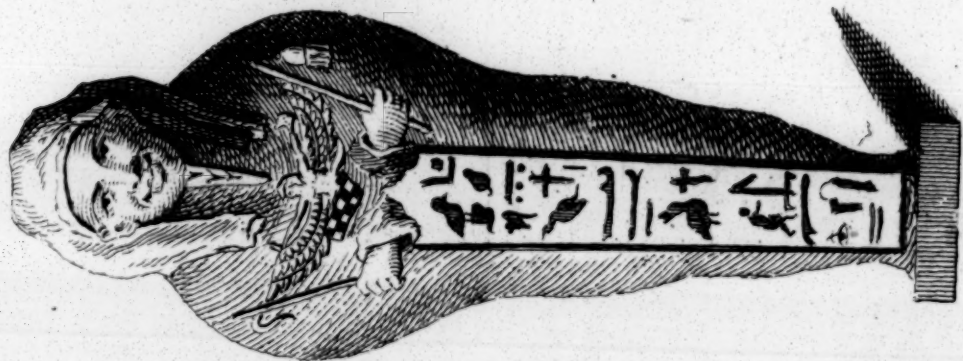
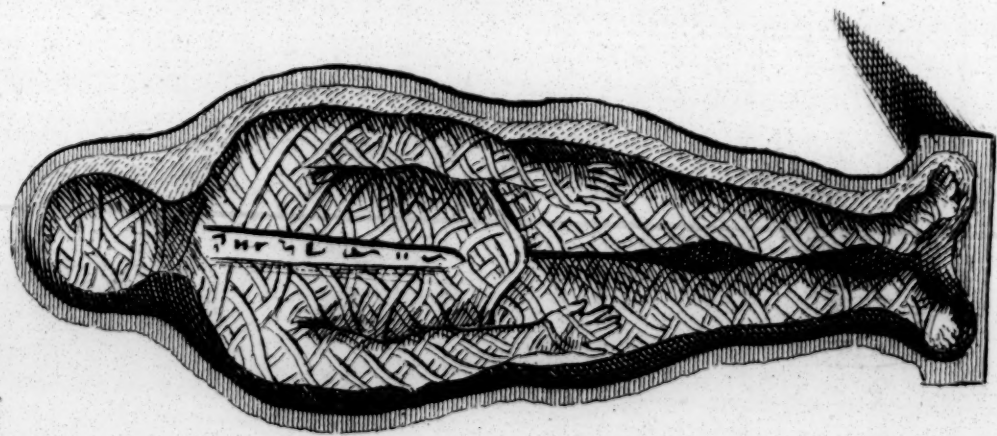
them with a Lee made of odoriferous Herbs; after which, the Belly was fill'd with powdered Myrrh, Cinnamon, and other Spices (Frankincense excepted) and then sow'd up. When this was done, the Corpse was laid in Salt for seventy Days; after the Expiration of which Time it was wash'd, and with long Slips or Fillets, cut out of Silk, wound close all over, and a Sort of Rosin or Pitch was drawn over it. The Embalmers, whose particular Call it was to preserve the Dead, having done their Business, sent the Corpse to the Relations from which they had it: The Corpse was then put into a wooden Mould, cut out to the Dimension and Shape of the Body, and thus deposited into the Sepulchres. Some of those embalm'd Bodies they used to furnish with a small Plate of Gold under the Tongue, to the Value of about a Guinea.

Others, whose Fortune and Circumstances would not allow to go to those Expences, preserv'd the dead Bodies of their Friends in this Manner:

They fill'd a Spout with the Juice of Cedar, and convey'd it thro' the Fundament into the Bowels; The Belly was not cut open, nor clear'd of the Entrails; but the Corpse was laid in Salt for as many Days as has been observ'd before: After the Expiration of that Time they drew off the Juice of Cedar, which had effectually destroy'd the Entrails; and the Salt had consum'd the Flesh to that Degree that there was hardly any thing left but Skin and Bones.

Such as were very poor, only wash'd the Belly, and clear'd it of the Entrails, and having laid the Corpse in Salt for seventy Days, it was afterwards carried to the Burial Place and interr'd.

The Rich, after the Embalmer had done with the Corpse, and sent it Home, cover'd it all over with a Sort of Paste, or a Composition of Wax,
Pitch,



The Egyptian MUMMIES.

Pitch, and Calx, in which they work the Figure of *Isis* in a curious Manner: Several Hieroglyphicks are also painted in lively Colours, gilded and set off very artfully; this is afterwards put into a wooden Mould, carv'd in an indifferent Manner, in the Shape of the said *Egyptian* Goddess *Isis*.

What I hitherto have related about the *Egyptians* embalming their Dead, is handed down to us by *Heredote*: I shall now lead you to the Burial Place of *Memphis*, and shew you the present State of those Bodies who have lain in those Sepulchres several thousand Years, free from Corruption.

The Field where most of

The Egyptian MUMMIES

are found, is about thirty-three Miles from *Grand Cairo*, and about sixteen Miles from the Pyramids I have been describing, near an *Arabian* Village call'd *Sakkara*. Most Antiquaries agree, that this was formerly the Burial Place of the ancient City of *Memphis*: It is several thousand Paces long and broad, and all over full of Hillocks, or Graves covered with Sand. There are also a great Number of Pyramids, but most of them decay'd and ruin'd by Time; except one, which is intire, and for its Grandeur and Compleatness doth not in the least fall short from those already mentioned. Over the whole Field are found *Egyptian* Idols of various Shapes; also a great many Bones, Skulls, and other Remains.

If a Traveller has a Mind to buy a Sepulchre of Mummies, which has never been open'd before, he pays to the Inspector at *Sakkara* thirty Piasters, and all what he finds in it, is his own; but for opening the Sepulchres only for Curiosity's Sake, they don't pay so much.

Entring those gloomy Mansions, one sees several Walks and Caverns, all arch'd, leading to one another in such Turnings and Windings that a Stranger may easily lose himself, and never find his Way out again; for according to the *Egyptian* Historians, it seems that these subterraneous Roads run for several Miles, as far as the Temple of the Idols *Ammon* and *Seraphin*, contriv'd for the Convenience of the Priests, to meet and converse together without being incommoded by the Dust and Sand, and without feeling the scorching Beams of the Sun: It is even supposed that the whole District, or Sea of Sand, contains a subterraneous Walk; for according to several *Arabian* Authors, the City of *Memphis* and *Heliopolis*, which lie the other Side of the River *Nile*, had a subterraneous Communication, so that even that great River was no Obstacle to bring their Purposes about.

The Passages to those Sepulchres (which a curious Traveller may see for a Trifle) are commonly fill'd up with Sand, which is first clear'd away by a *Moor* who shews it. The Entrance is very difficult, for it is not above two Foot wide, and about eighteen Foot deep: To get down, the *Moor* descends by a Rope, having a Lamp in his Hand, and the Traveller stands on his Shoulders, taking hold of the Rope also: Having reach'd the Ground, he comes first into a square Passage, not much wider than the Entrance, and ten or fifteen Foot long, but so low that all the Way he is oblig'd to stoop: At the End of that Passage he comes to a square Vault, about fifteen or twenty Foot long, and as wide: On each Side of the Walls are Pedestals or Stands, cut out of the same Rock, about twelve Inches high, two Foot and a half broad, and fifty Foot long, on which are placed the stone or wooden Coffins: Besides those Coffins on the
Stands

Stands are several other upon the Ground, which are supposed to hold the Bodies of inferior Persons belonging to the same Family. There are frequently several Burial Vaults found together, to the Number of twenty-five or thirty, which have all but one Hole to enter, and a Stranger must be provided with a good Guide and Lights to find his Way out again.

This Gentleman having finish'd his Relation, another who belong'd to our Evening Club express'd his Wonder at the *Egyptians* Fondness in preserving the Bodies of the Deceased from Corruption, since both the *Greeks* and *Romans* were of a quite different Notion; for instead of preserving the dead Bodies of their Friends and Relations, they used to burn them to Ashes; and as this Evening's Discourse had begun with Matters concerning the Dead, he thought it would not be improper to conclude it with

An Account of the FUNERAL RIGHTS and CEREMONIES of the Roman People.

The Funeral Obsequies of the ancient *Romans*, said he, were either Interring or Burning, which Custom, it seems, they learn'd from the *Grecians*, who practis'd it before the Foundation of *Rome*. And tho' both Customs were kept up among the former, that of Burning was chiefly observ'd, except in Infants, who dying before their Breeding of Teeth, were always buried in the Ground; which Custom was also observ'd with the dead Bodies of those who had been kill'd by Lightning or Thunder; they were either buried at the Place where they had been struck, or left on the same Spot they died upon: In such Cases the Place was inclosed with either a Stone Wall, or Stakes, and look'd upon as sacred.

84 CURIOUS RELATIONS; Or,

When a sick Person was past all Hopes of Recovery, and the Soul, as it were, just ready to depart, his Friends and nearest Relations were about to kiss his Lips and embrace his Body till he expired. The Reason of this Custom is not well known; but it is supposed that by so doing they thought to receive the Soul of their departing Friend into their own Bodies. Another Custom the *Romans* observ'd to Persons expiring, was the taking off their Rings: Whether this was done to save 'em from the Persons concern'd in washing and taking Care of the dead Body, or on any other Account, is uncertain; for we find that it was customary to put them on the Deceased's Fingers again, before they committed the Body to the Funeral Pile.

The Custom of closing the Eyes of a departed Friend, was common both among the *Romans* and *Greeks*, and was performed by the nearest Relation, as by the Husband to his Wife; by the Wife to her Husband; by Parents to their Children, and by Children to their Parents.

After this the Corps was wash'd: This was an Office perform'd among the poorer Sort by Women, whose Business it was to attend on such Occasions; in richer and nobler Families it was left to the Care of the Undertakers, who being attended by several Servants, each had his peculiar Office to observe; one had that of anointing the Corps, another of washing it, &c.

After the Body had been wash'd and anointed, they wrapt it into a Garment: The ordinary People made use of the Gown the Deceased had wore in his Life-time; but such who had been in a publick Office, or had distinguish'd themselves by valiant Exploits in War, were wrapt in the particular Garment of their Office, or that of their Triumph: If the Deceased by his Valour had acquired a Coronet,

The *Entertaining* CORRESPONDENT. 85

net, it was put on his Head when the Corps was dress'd for the Funeral.

The Corps being dress'd, it was laid out, or put in Sight of all Comers by, in a Passage near the Threshold. Here some Persons were placed on purpose to make a general Shout or Out-cry, which they did, either in hopes to stop the Soul which was then taking her Flight, or to awaken her Powers, which perhaps might lie inactive in the Body: For Physicians had given several Instances that Persons who died of an apoplective Fit, had been buried too soon, and some were afterwards come to themselves again. If all those Cries prov'd ineffectual, the Deceased was declared past Calling.

Before the Funeral Obsequies were perform'd, the *Romans* had a Custom of sticking up a Sign, by which the House was known to be in Mourning; and this was done by fixing Branches of Cypress near the Entrance. The Corps was kept seven Days in the House, on the eighth Day it was burn'd, and on the ninth Day the Ashes or Relicks were buried.

The Time of carrying the Corps to the Burning Place, was commonly at Night; and although this Custom was not general, yet Funerals perform'd in the Day-time were attended with Tapers.

The Persons who went before the Bier or Funeral Bed were, first the Musicians, who played in mournful Notes upon Flutes, Trumpets, and other Wind Instruments: After them followed the mourning Women, which were hired on purpose to sing the Funeral Song, adapted to the Praises of the Deceased: These had some Mimicks after 'em, who with comical and satyrical Gestures danced before the Funeral Bed: The Slaves of the Deceased went also before the Corps with their Caps on,
who,

36 CURIOUS RELATIONS; Or,

who, after the Funeral was over, were set at Liberty. The Funeral Bier was followed by other Beds or Chariots, on which were carried the Effigies of the deceased Person's Ancestors, who commonly were kept at Home set up in Presses, and taken from thence for publick Shew on such Occasions. Before such as had performed some notable Atchivements in War, were carried the Images of those they had conquered, or the Models of Cities they had taken, or the Spoils won in Battles.

Then the Beadles made Part of the Proceffion, who carried before the Corps the Ensigns of Honour which by right belonged to the Deceased.

The Funeral Bed was bore, for the most Part, by the nearest Relations, or the Heirs of the Deceased; and such Persons who had been deserving the Applause of the Commonwealth, by distinguishing themselves in Publick Affairs, were at their Funeral carried by Magistrates, Senators, or the Chief of the Nobility.

Persons of low Degree or small Fortune, and sometimes even great Men, when they had gained the Ill-will of the Populace, were carried to their Burial by the Undertakers Servants, or common Bearers, who made it their Livelihood.

The Corps upon the Bier or Funeral Bed, was sometimes covered, and sometimes not. If the Deceased had died a natural Death, and was not much changed, he was exposed openly; and to make the Corps look more agreeable, they made use of red and white Paint, to take off the Blueness or dead Colour, and make the Face appear with more Liveliness to the Spectators: But if he had changed too much in his Face, they threw a Covering over the Bed, and sometimes on such an Account they put a Mask on the Deceased's Face, to hide the disagreeable Sight.

The

The Relations and Kindred that followed the Corps, made great Lamentations, Weepings, and Mournings ; they bitterly exclaimed against the Gods, and on that Account the most strange Gestures, letting loose the Hair, Change of Habit, and several extravagant Actions were seen : The Sons went covered, and the Daughters uncovered. The common mourning Habits for Men were black : Senators and Magistrates went in their Robes of State ; but the Women mourned in white.

In all the Funerals of Note, especially such as were performed at the Expence of the Publick, the Corps, with a Multitude of Followers, was first brought to a Publick Square or Market-Place, where one of the nearest Relations mounted a *Rostum* or Pulpit, and delivered a Funeral Oration in Praise of the Deceased ; but if none of the Kindred cared to perform that Office, it was discharged by an eminent Person of Learning and Eloquence.

This Honour, was bestowed not only upon Men, but Women also ; which Privilege the latter obtained by liberally contributing their Gold Ornaments towards making a golden Bowl, which was promised by the *Romans* to be sent to *Delphos*, after the taking of *Veii*, the Weight whereof amounted to eight Talents of Gold.

After the Funeral Oration was over, the Corps was carried to the Place of Burning and Burial, which was without the City, and was either publick, or private : The private Places were the Fields or Gardens belonging to particular Families, where he was buried in a Part which laid nearest the Road, to put Travellers in mind of Mortality.

At the Funerals of Emperors or great Generals, all the Companies of Soldiers made a solemn Procession three times round the Burning Pile, as a Mark of the Affection they bore to the Deceased.

The

The Body was never burned without Company : They fancied that the Ghosts delighted in Blood, and therefore killed a great Number of Beasts, and threw them into the Fire : In the more barbarous Ages they used to murder Men, and fling their Bodies into the Funeral Flames of Princes and Commanders.

Besides this, abundance of Presents were thrown into the Flames, consisting chiefly of costly Garments and Perfumes, which were flung on the Body whilst it burn'd.

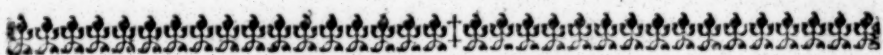
When the Pile was burned down, they put out the Remains of the Fire by sprinkling Wine upon it, to gather with more Ease the Bones and Ashes : But how those of Men could be distinguished from those of Beasts, Wood, and other Materials, is not easily conceived, except we suppose the Corps was carefully and artificially placed on the Pile, so that every Thing else should fall aside.

After they had gathered the Bones and Ashes, and put them into an Urn, which they deposited in the Sepulchre, they sprinkled the Company with Holy Water, and then dismissed them.

The Time of Mourning was regulated according to certain Times and Ages : A Child of three Years old, and upwards to ten, was to be mourned for so many Months as it was Years old ; and the longest Time of Mourning for any Person whatever, did not exceed the Term of ten Months, which Time was also assigned to Widows for the Loss of their Husbands ; but in Case they did not stay so long before they married another, they were obliged to sacrifice a Cow with Calf, for the Expiation of their Fault.

After the Gentleman had finished this curious Account, all the Company returned him Thanks ; and as the *Chinese* and I intended to set out for our Journey

Journey, we invited them all to Supper the next Night ; to which they agreed, and then we broke up.



The Fourth Day.

THIS Morning I found myself wholly employ'd in packing up my Linnen, Cloaths, and other Things, and got them ready for my intended Journey, being determined to set out from hence in a Day or two for *Hamburg*. At Noon I repaired to the Gentleman's House who had invited me to Dinner : Here I was again pressed by the Ladies to oblige them once more with some Account of the Amours of the late King of *P——d* : After we had dined, I related to them his adventurous Pursuit of Love in *Italy* ; when I expressed myself in the following Manner :

The last Time I had the Pleasure of entertaining you, Ladies, with the Amours of that Prince, we left him in a perplexed Condition at *Madrid* ; which Place now seemed tiresome to him, and therefore gave Orders to prepare for his Departure : Accordingly he took his Leave of their Majesties, and the whole Court, where he was received with all the Marks of Esteem and Honour. He was courted to continue sometime longer among them, but he excused himself, pretending that Matters of great Consequence obliged him to make a quick Return to his Country. The King presented the Prince with a fine Saddle-Horse, eight Mules, and a Sword set with Diamonds ; and the Queen made him a Present of two Pieces of Tapestry of curious Workmanship and great Value, also a great many *Indian* Rarities,

ties, besides her Picture set with Diamonds: In short, had not the unhappy Scene of his Amours with the Marchioness interrupted his Pleasure, his Departure from *Madrid* would have been attended with all the Satisfaction he could have desired.

He took his Tour through the Kingdoms of *Valencia* and *Catalonia*, and stayed some Time at *Barcelona*, where he was received with extraordinary Honours by the then Governor the Count of *Corzana*.

From *Barcelona* the Prince travelled to *Perpignan*, the Capital of the County of *Roussillon*, where he view'd the amazing and surprizing Works which *Lewis XIV.* had rais'd in this Place; from thence he went farther through *Languedoc* and *Provence*, till he arriv'd in *Italy*. By this Time the Pains which he had felt, were in a great Measure vanish'd, his whole Inclination being bent to Gallantry, and possessing all the Qualifications for it, he engag'd in several little Amours, which wean'd his Heart from the melancholy Thoughts he had been fill'd with, on Account of the Marchioness *de Manzera* at *Madrid*.

Venice and *Rome* have always been famous for Exploits of Love and Gallantry; and these were the Places where the Prince resided longest. The Senate of *Venice* wink'd at their severe Law, which forbids the Nobility the frequent Conversation with Strangers: They were permitted to visit him, and to shew him all the Rarities of that Place: The Ladies also were allowed to appear in rich Attire, and to wear their Diamonds, whilst the Prince resided there; so that since *Henry III.* King of *France* and *Poland*, no Prince had received more Distinction of Honour from the Republick than he; and every noble *Venetian* strove to outdo each other in receiving and entertaining him; each Day
was

The *Entertaining* CORRESPONDENT. 91

was spent in Balls, Feasts, Musick, and other delightful Sports, which, together with the Doge's Marriage with the Sea (which was to be observed not long after the Prince's Arrival there) drew a great-Concourse of Strangers to *Venice*; and it may be said, that City never made so grand an Appearance as at that Time.

The Doge performed the Ceremony on a very pleasant Day; the Sun being hid by the Clouds, sheltered the Crowds of Spectators from its scorching Beams, and the Sea being calm, did not incommode their Barges or Gondels, of which there were an incredible Number on the Sea, and which were all filled with Masques of both Sexes: the Prince with his Nobles, and several young Gentlemen from *Germany*, had a Gondel to themselves: They were all dressed in *Spanish* Habits, in which the Prince looked extremely agreeable: Showers of Sugar-Plumbs came upon him from the Ladies whom he met on the Water, which they threw in Token of their Satisfaction in his Person. He observed two Ladies in a Gondel who did not shew him that Honour, and seemed rather to be upon the Water for the Benefit of the Air, than to take Part in the Diversion of that Day. One of them seemed to be a great Beauty: Her Dress was plain, but neat, and a most charming Mien appeared in her Countenance. The eager Prince not being able to inform himself who she was, ordered his Watermen to put him on Shore wherever those Ladies should land; who soon after got out of their Boat at *St. Mark's Square*, where all the Masques assembled that Day.

The Prince, who slept almost at the same Time on Shore, followed them, with an Intent to speak to them, but he was stop'd by the noble *Mozenigo*; Your Highness, says he, I hope will give me Leave to present my Wife to you; she arrived but Yef-

terday from her Pilgrimage to *Loretto*, and has not yet had the Honour to wait on your Highness. The Prince at this Time wished *Mozenigo* had spared that Compliment till another Opportunity, and was going to excuse himself, but *Mozenigo* gave him no Time for it, and called out, Madam! Madam! The Prince, who had not yet taken his Eyes off from the two Ladies, saw them turn and advance towards them; and the noble *Venetian* said to her, which the Prince so much admired, Come hither, Madam, and be pleased to welcome the Prince of S——y, and if possible, assist me in returning him the Honour which I received from his late Father at *Dresden*. The Lady *Mozenigo* hereupon pulled off her Mask, as did the Prince, and after they had past a great many Compliments, *Mozenigo* invited him to partake of an Entertainment he had provided for his Friends. The Prince accepted of it, and they went in Gondels to *Mozenigo's* House, where the Company was surprized to see themselves honour'd with the Prince's Presence.

After Dinner the whole Company diverted themselves upon the Water, and afterwards landed in *St. Mark's* Square; from thence they went to the Opera, and after that was over, the whole Company returned to *Mozenigo's* House to Supper. The Prince who was struck with the Beauty of the Lady *Mozenigo*, tried his utmost Efforts to engage her in his Inclinations; but finding her firm in her Vertue, he left the Company before Supper was brought to Table, nor could *Mozenigo* or any one of the rest perswade him to stay, but pretended to have Letters of great Consequence to write, which required immediate Dispatch.

Going to his Gondel, the Waterman deliver'd him a Letter, upon reading which he found it to contain an Invitation to an Assembly, to be held

at

at Midnight: He was desired to appear by himself; and was further told in the Letter that the Waterman would inform him of the Particulars. The Prince was very well pleas'd with this Humour, and the more, because he expected to make Amends for the Disappointment he had met with from the Lady *Mozenigo*. He confided in the Honesty of the Waterman, whose Bail was an eminent Merchant at *Venice*; Midnight was not far off, and not much Time to spare, he went to his House, put about his Shoulders a Cloak, and, furnish'd with a Brace of Pistols, got into the Gondel, not knowing where he was to be carried to.

The Waterman leaving the Management of the Gondel to his Comrade, the Prince bid him sit next to him, and ask'd him several Questions about the Lady he was to carry him to; What was her Name and Condition; How the Letter came into his Hands, and so forth. The Waterman gave but an indifferent Account in his Answers: He told the Prince, that the Lady's Name he was to keep secret, and that he would not for ever so much divulge any thing he was intrusted with as a Secret. The Letter, said he, I receiv'd this Morning at Church, where I went to hear Mass; an old Woman in a long Riding Hood gave me the Wink; I follow'd her, and she carried me to a By-street, where she gave me the Letter to deliver it to you: She said, her Lady lov'd you dearly, and long'd to speak with you: I agreed with her to bring you at Midnight under the Back-Window of the House where the Lady lives; the Woman that gave me the Letter, will be there ready to receive you; you are to climb up a Rope Ladder which I shall sling in; she will conduct you to her Lady; and I am to wait your Return out of the same Window at three o'Clock in the Morning, to carry you back.

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This Scheme seem'd to the Prince whimsical enough, but apprehending it might be attended with some Danger, he did not know which to resolve, whether to go on, or return Home: The late tragical Event at *Madrid* still made him reflect a little on his past Follies. The Waterman finding him hesitating about the Matter, bid him not to be afraid; he was very sure no Harm should come to him. The Prince, who was not acquainted with Fear, was almost angry with his Waterman for having such mean Thoughts of him; he told him, that it was not Fear which made him doubtful, he only consider'd whether the Lady was worth his Trouble. The Waterman then swore, that she was the finest Woman in all *Venice*; and the Prince, upon this, bid him row on.

After several Turnings, the Gondel stop'd in a narrow Channel: Preparations were presently made; the Waterman flung the Ladder, and the Prince got up into the Window, where he was taken hold of by a Hand, and a Woman's Voice said: Let Your Highness fear not, no Harm is intended to you, but you are safe and secure. She then conducted him through several dark Apartments; at last he came to a Door through which he enter'd into a large and stately Saloon, illuminated with a great Number of Candles in Glass Branches and Sconces. Out of this he came into another Apartment, likewise magnificently furnish'd and illuminated; at last he entred into a large, stately Closet: His Attendant then pray'd him to have a little Patience by himself, whilst she inform'd her Mistress. She withdrew, and a Lady presently entred the Closet, whose extraordinary Beauty, noble Presence, fine Air and Shape, and the exceeding rich Dress, made the Prince almost fancy he was with the Goddess *Circe*, by whose Power he was enchanted

to come to her Dwelling; however, he concluded her to be a Lady of Quality and great Distinction: He saluted her with great Respect: The Lady took hold of his Hand, and led him to a Couch, praying him to sit down. Sir, said she, (with a blushing Countenance) my Contrivance, no doubt, acquaints you with the Sentiments of my Heart, which for above a Month has been bleeding to enjoy your most agreeable Conversation; and tho' now I am ready to sink for Shame, on Account of my Stratagem, I must assure you, that Death must have been my Portion to cure my Pains, had they not been remov'd by your condescending to my Wishes.

The Prince took her by the Hand, and with the greatest Extasy of Joy and Pleasure kiss'd it, protesting that this Night he would range among the Rest of his Life for the happiest, since now he enjoy'd the greatest Felicity of any Man living. He wonder'd, that having pass'd already three Months at *Venice*, he had miss'd the Pleasure of seeing the greatest Beauty of that great City, and blessed his happy Fate in being taken Notice of by her. She then unfolded the Mystery, and told him, that her Parents against her Will had married her to an old Nobleman, who kept her under arbitrary Power and in Slavery: He dying about two Months ago, had left her Mistress and Possessor of a large Estate; but that the most valuable Treasure which she now possessed, was her having the Command over her own Person. The Custom here for a Widow, said she, is to keep in three Months, except going to Church, where about four Weeks ago I had the Happiness to see you the first time, since which your Picture has always presented itself before my Eyes; nor could I rest Night or Day before I should have the Enjoyment of you again: Since then you have favoured me therewith, I hope
you

you will forgive the Manner of my Invitation and Receiving you; and as I flatter myself with the Pleasure of your further Conversation, more Circumstances will be needless; you may command Attendance whenever you are pleased to visit me. The Prince thank'd his beautiful Widow for the Excuses she had been pleased to make, and assured her, that whilst he was living, he should acknowledge this Contrivance as the Effects of her great Favour, and always have a great Esteem for her. They had passed the Time so agreeably, that when the Confident came to inform the Prince of his Waterman's being come for him, he shewed no Inclination to leave the Fair, but rather solicited to supply the Place of her deceased Husband: The Widow at first civilly denied him his Request; but Love soon got the Upperhand over her Conduct and Virtue, and without standing to Preliminaries, surrendered to the extended Arms of the conquering Prince. The Confident hereupon was sent to dismiss the Waterman, without ordering him to call again, and our two Lovers enjoy'd each other's Company for three Days successively.

Whilst he was wallowing in Pleasure, and pursuing the Sport of *Venus*, his *Saxons* at Home were in the greatest Consternation, and not knowing where he was, concluded something had happened to him. His Chamberlain was for having the Waterman taken up, to make him confess whither he had carried him. The Waterman did all he could to pacify them; he offered himself a Prisoner in their House, and would willingly go before a Magistrate, in case the Prince did not come Home before Night: This happened the second Day after the Prince was carried to the Widow. The Chamberlain took him at his Word, and kept him there, and the Waterman began to be very brisk and merry; but

but when the Day was gone, and no Prince come, he was of another Tune, and bawl'd without ceasing, *Jo sono iggannato, jo sono tradito ; I am imposed upon, I am betrayed*: At last the Prince came in, when the Waterman jumped for Joy, and with hanging about the Prince's Neck, almost stifled him for Love. The Prince ordered him ten Sequins, which made Amends for all his Trouble and Concern he had suffered.

After this the Prince made frequent Visits to the Widow, and all *Venice* was acquainted with that Amour. The Lady *Mozenigo* especially, was glad of his being otherwise engag'd, and often made his Inconstancy the Subject of her Jest with him.

The Prince nevertheless lov'd his Widow sincerely, and believ'd her to have no less Affection for him; but this prov'd otherwise, for he at last found her false: One Day when he was come to visit her at an unseasonable Hour, the Servants who thought he might be their new Master, by being privately married to their Mistress, did not hinder him in advancing towards the Widow's Bed-Chamber; but when he was upon the Stairs, he was met by her Chamber Woman, who, as soon as she saw him, begg'd of him not to disturb her Mistress, she being out of Order, and reposing herself. But the Prince, observing the Woman change, and in a great Surprise, thought something more than ordinary was the Matter, and therefore went softly into the Bed-Chamber, where to his great Astonishment he found his beloved Widow in the Arms of a *Dominican* Fryar. Before they were sensible of his Presence, the Prince appear'd before them; and the Widow who happen'd to see him first, set up a loud Scream, which, and her struggling to get rid of the Fryar, occasion'd his falling from the Couch to the Ground; and the

Widow endeavouring to get up, had her Leg entangled in the Fryar's Cassock, and fell upon him. Whilst they were in this Confusion, the Prince upbraided his Widow for her base Conduct. The Fryar, wrapping his Cassock close about him, and getting his Hat, thought it best to march off as fast as he could; but the Prince followed him closely, and made him feel the Weight of his Cane.

The Fryar indeed cry'd out most lamentably, but this did not move the Prince to soften his Strokes; and as there was no Gondel or other Vessel ready to receive the *Dominican*, he saved himself from the Prince's further Resentment by jumping into the Canal, where he inevitably must have been drowned, had not the Widow's Servants assisted him in getting out.

This merry Scene, fit for the *Italian Stage*, broke off the Conversation between the Prince and the Widow; who, ashamed of what had happen'd, retired to a Nunnery, where she ended her Days.

The Prince was vex'd for some time at this Adventure, and for his Recreation and Pastime used to frequent the Assemblies of young Noblemen: But it was not long before he got acquainted with some Citizens of that Place: His faithful Waterman was very useful to him in his Amourous Rambles: He once brought the Prince a Letter, wrote in a Romantick Stile, and sign'd *Clelie*, wherein he was requested to hasten to one who unhappily languished, and was even at the Point of Death for the Love of him. The Prince was curious to see the Compiler of this Letter, and answer'd, that he would wait on her at the appointed Hour and Place. He learn'd from his Waterman that she was the Wife of one *Matthei*, a rich Merchant, and that about the appointed Time he would find the Street Door wide open, to which the Waterman

man was to direct him: But at his Arrival he found the Door close shut; Mr. *Matthei*, who design'd a Journey to *Padua*, was detain'd by some accidental Business, and the Prince was oblig'd to return without having the Satisfaction of seeing his Wife.

Several Days past, without hearing any Thing of this new Subject of his Amours; till early one Morning before he was up, a Gentlewoman (whose Name was not to be learned) sent one of his Domesticks to acquaint him with her Desire to speak to him. He ordered him to conduct her into his Chamber, and then to withdraw; and as soon as the Stranger had enter'd, the Prince excused himself for not receiving her in a more polite Manner, and desired her to sit down: When she was seated, she began to speak, and said with a low Voice: Your Highness did a few Days ago design to honour me with a Visit, but being unhappily prevented, I thought it my Duty to beg your Highness's Pardon in Person.

The Prince easily perceived she was Mrs. *Matthei*, and expressed his Satisfaction for favouring him with this Visit, pressing her to unveil her Face, and not to deny him the Pleasure of beholding it: But she told him, that she could by no Means shew her Face to a Gentleman a-bed; he might see it at her own House, after she was convinced of his Love, which could not be done in one Day; nor were all the Entreaties of the Prince capable to change her first Resolution. She staid with him two Hours, and quoted many Passages out of *Tully*; at last the Prince, without seeing her Face, agreed to return her Visit in the Evening, when he found her in the same Dress of that in the Morning: She conducted him into a small Apartment, which was furnished with fine Pictures, and a Table covered with all

Sorts of Refreshments and Sweatmeats, in great Order and Nicety. Mrs. *Matthai* expressed a great Pleasure in the Prince's Visit; yet all the while her Face was hid from him behind a Veil: But the Prince not being used to this distant Sort of Love, it did not at all agree with him; he thought by himself she intended some Intrigue, and to baffle his Gallantry, which made him behave with such Indifference that Mrs. *Matthai* could perceive it, and was surprized at it: I find, says she, I must submit to your Highness's Will; Behold my Face, and judge whether I shall live or die? The Prince stood amaz'd at her Beauty, and she perceiving with great Pleasure the Effects of her Charms, could not contain herself from falling about his Neck, calling him her *Caro*, her *Angelo*, and many other pretty Names. During two Months, whilst her Husband staid in *Terra Firma*, the Prince continued his Visits; but after his Return, finding this Amour attended with many Difficulties, and she inconstant, he broke off the Correspondence; whereupon *Signora Matthai* left her Husband, and retired into a Nunnery.

The Prince at last resolved to leave *Venice*, and travel through *Italy*: The first City where he put up for some Days, was *Bologna*; where the Nobility spared no Trouble or Cost to make his Stay pleasant and delightful. From thence he went to *Florence*, where the Great Duke entertained him after a grand Manner, and every Day was ushered in with different Sports to divert him. After he had taken his Leave of the Grand Duke and Grand Duchess, he staid a few Days at *Siena*, where he took hold of an Opportunity to shew his noble and generous Mind to all the People. Whilst he was at *Florence*, an Abbot who was a Native of *Siena*, had mentioned to the Prince a Girl, that was related

to him, as the greatest Beauty in *Italy*, and had promis'd him, whenever he came to *Siena*, he should have the Satisfaction of seeing her. The Prince, as soon as he was got there put the Abbot in Mind of his Promise, who did not fail that same Evening to carry him to Church, where his Niece was at her Devotion. The Prince finding the Virgin fair and beautiful, applied to the Abbot to procure him a private Conversation with her; but he insinuated, that it could not be done without some Trouble and Charge; to which the Prince replied, that he was as willing to reward him for his Trouble, as he was ready to answer all Demands upon this Account. The Abbot then being commissioned to act with full Power, went to his Niece's Mother who in consideration of 1000 Pistoles resolved to deliver up her Daughter.

This being concluded, the Mother represented the Case to her Daughter, who was surprized at the Proposals, especially at a Time when she was engaged with a young Man who had promised to marry her; and therefore beseeched her Mother not to load her with Shame and Infamy. But the Mother threatned her, either to comply, or to chuse a Nunnery, there to remain all the Days of her Life: The Virgin finding her Mother inflexible, thought upon baffling her wicked Design, and to shew herself condescending to her Demands, said, That she was willing to behave with filial Duty, and that she was ready to be disposed of to the Prince of S——y.

The Abbot, as soon as he had received an Answer from his Niece, carried it to the Prince, who came directly to the House, where the Mother received him with all the Pleasure imaginable; but the Daughter shewed great Modesty in her Face, and did not speak one Word. The Prince ascribed her
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Bashfulness to the Presence of her Mother, and the last Efforts of suppressed Virtue, and was fired with Impatience to be alone with her, which when the Abbot and her Mother perceived, they withdrew.

But how astonished was he, when the young Creature fell at his Feet, and with a Flood of Tears beseeched him to have Compassion on an unhappy Daughter, sacrificed to the insatiable Avarice of a cruel Mother: I am in your Highness's Power, said she, my Hope depends on your Magnanimity, which will be above misusing a poor Creature, who is abandoned to your Pleasure and her Ruin by her own Mother. The generous Prince, notwithstanding the Heat of his Love, was moved with Compassion, when he beheld her in this Condition; and having raised her again, Fear not, my Dear, said he; far be it from me to make use of the Power your Mother has given me; I will rather protect thee against her, tell me only what I shall do for thee. These Words of the Prince filled her with Raptures of Joy; she fell down and embrac'd his Feet, but was not able to express her Gratitude. The Prince raised her again, and by tender Expressions brought her at last to relate her Case: She then told him, how she was promised to a young Man, and in order to escape the Resentment of her Mother, who had threatned to part them, she had yielded to her Proposals, thereby to have an Opportunity of laying her Case before his Highness, and she thanked Heaven for the happy Success she had met with from his Compassion. The Mother was then called in, who received a severe Reprimand from the Prince, and oblig'd her to consent to the Marriage with the young Man, to whom she was promised. A Notary was forthwith sent for, and the Marriage Contract drawn up in the Prince's Presence, who payed the 1000 Pistoles to
the

the Mother, and settled a Pension of 1000 Crowns on the Daughter's Life.

The next Day the Prince set out from thence for *Rome*, where he paid his Respects to Pope *Innocent XII*; and although he performed this Ceremony as Count of *Misnia*, the Pope nevertheless shewed him all the Honours due to a Sovereign Prince; and after some Conversation, his Holiness, in a Prophetical Strain, said; *God will reward your Virtue; he will bring you again to the Bosom of the Church, and you will see his great Destiny.*

The Pope had such an Affection for this Prince, that he made him several rich Presents; and on *Corpus Christi* Day, the Pope walking in Procession, when he saw the Prince in a Belcony, gave him the Benediction of the Holy Sacrament; at which the People of *Rome* were not well pleas'd, and Pasquin told them, the Pope was turn'd a *Lutberan*, and the Prince of S——y a *Roman* Catholick: But the Cardinals and Nobility follow'd the Example of the Pope; they all were busy to entertain him with all Manner of Diversions, of which, and the Observations he made of ancient and modern Rarities, (in order to arrive to a true Taste of Painting, Sculpture, and Architecture) he engag'd in no Amours of Consequence, but was very inconstant to the Fair Sex of that Place, and fix'd his Love on none of them.

After he had satisfied his Curiosity at *Rome*, he went to *Naples*, where he did not tarry long, but sail'd to *Sicily*, and after a dangerous Voyage landed at *Palermo*. Having taken a View of Mount *Ætna*, and of the principal Cities of the Island, he went through the Streights of *Messina* to *Naples*, and from thence to *Rome* again; and having paid the Pope another Visit, he return'd from thence to *Venice*: As the Emperor and *France* were then engaged

engaged in a War, he had a Mind to make a Campaign on the *Rhine*, where he signaliz'd himself for his Courage, Conduct, and Bravery.

As soon as the Campaign was over, the Prince had a Design to return back into *Italy*, but was earnestly desired as well by his Mother, as the Elector his Brother, to come Home; and as he could not refuse them their Request, he order'd his Journey accordingly. He took his Tour through *Norimberg*, and coming to *Baraitb*, he was magnificently receiv'd and entertain'd by the Margrave of *Brandenburg*; at whose Court he fell in Love with the Princess *Eberhardina*, Daughter to the Margrave. The Beauty of this Princess seem'd to exceed all those he had seen in his Travels. He felt a more ardent and purer Love for her, than for any of his former Courtesans; and being determined to abandon all wandring and unstable Amours, he resolv'd to court this Princess, and to make her the Sharer in his Felicity. The Marriage was soon agreed upon, and solemniz'd with all the Pomp and Grandeur customary on such an Occasion.

The Prince accompanied her to *Dresden*, where both were receiv'd by the Electress Dowager and the Elector his Brother, with all the Marks of Love and Tendernefs; and the Demonstrations of Joy throughout *Saxony* lasted for a Month; when on a sudden they chang'd into Mourning, for the Death of the Elector.

Our Prince then succeeded him, and notwithstanding the several Alterations that were made at Court, there seem'd a mutual Love to subsist between the new Elector and his lately married Princess: But this took a sudden Change, by the Elector's falling in Love with a young Lady, belonging to the Electress Dowager, his Mother, who having been fully inform'd of those Amours,

pre-

prevail'd with her Son to abandon her to the Field Marshal R——tz.

Thus, Ladies, you have been inform'd of the principal Amours this Prince was engag'd in from his setting out on his Travels to his Return into his own Country. They were pleased to pass their Compliments on me for my Readiness in obliging them, and express'd some Concern for my leaving *Holland* so soon. I then took my Leave of the Gentlemen and Ladies then present, who wish'd me a good Journey, and went directly to my Lodgings to put Matters in Order. My Landlord was busied in getting the Supper ready, to which the *Chinese* and I had invited the Gentlemen of our Evening Club, who all met; and that Evening was spent with Satisfaction and Pleasure: They drank to our Healths and prosperous Journey; and having supp'd and been agreeably merry, we took leave of each other, and thus parted.



The Fifth Day.

S I R,

IN some of my former Papers I sent you an Account of some fine Paintings I saw at a Gentleman's Country Seat near *Amsterdam*, in which were represented the different Nations of the known World. An Acquaintance of mine who came to wish me a good Journey in my Travels, entertained me with a curious Discourse upon some of the Nations represented in those Pieces, which I thought would not be unacceptable to your Perusal, since I know you love to read Things curious and

uncommon. You did observe, said he, in those Pieces

A Representation of the Persian Habit;

where that of the Men is always of fine Callico, and one Colour only, which is bright and fine, and is changed every Time they have a new Suit; this Gentlemen and Persons of Rank do every third or fourth Day, and give the worn ones to their Servants.

Schah *Abas* was the first who introduced that Fashion into *Persia*, no doubt with a Design to draw by the Exportation of raw and manufactured Silk the more Money from foreign Nations into his own Kingdom.

The Habit of a *Persian* and a *Turk* differs, in that the former is plainer and streighter: The Waistcoat which in the Summer Season they wear over their Shirts, and is not seen, is made of Cotton, on some of which are painted Flowers and Figures, with beautiful Colours; but the upper Coat, or Tunick, which they wear in the Summer Season, is tight and streight to the Body, as far as the Hips, from whence it grows wider, like a Sugar-Loaf, and reaches to the Calves of their Legs: The Sleeves are folded; the Inside is lined with Cotton, and in Winter with Furr. This Tunick is made of fine Callico, of some beautiful Colour or other.

The *Persians* gird themselves with two Sashes, one over another, in which and their Turbants they shew their Grandeur and Wealth, and by the Richness of them, Persons of Rank and Quality are distinguished from the common People. These Sashes are wove of fine Silk, and some of them intermix'd with Gold, and brocaded with curious Flowers in lively Colours. They are principally

cipally made at *Kaschiana*, and the Territories adjoining, where the Silk Manufacturies are carried on to the greatest Perfection, and from whence the Court and other Ladies of Quality are supplied with rich brocaded Stuffs of Gold, Silver, and Silk.

The *Persians* generally wear a Turbant of sprinkled fine Callico; but Persons of Quality and Wealth have them embroidered with Gold.

The *Persians* may wear Green, as well as other Colours in their Turbant and Cloaths, which is intirely prohibited among the *Turks*.

The *Persian* Ladies dress in very rich Silver and Gold Stuffs, and rich flower'd Silks; their Cloths are streight and tight, and they wear Abundance of Trinkets, Armbands, Rings, and Jewels. The Ladies at *Bagdad* wear two large Jewels hanging to their Nose. When a Woman goes through the City, she is wrapt up, and covered all over with a white Sheet: They commonly ride on Horseback, led along by a Servant. These covering Sheets are commonly not made of Callico, Linnens, Silk, or worsted Stuffs, but are work'd in the Figure of Diamonds, or Stars, like Patch-work: Ladies of Distinction have those Coverings made of Silk, of one intire Colour, which is either violet or blue. At *Ispahan* the Ladies wear a fine Veil over their Head, which hangs down before to their Waste, and behind touches the Ground; a Dress not unbecoming the Fair. They walk the Streets with their Face unveil'd, which Freedom is not allow'd among the *Turkish* Ladies.

The Dress of the *Turkish* Ladies at *Algier* is a long and rich Tunick, with a Girdle; their Hair is tied up in a very beautiful Manner; and about their Neck they wear a gold Chain, Bracelets or Buckles about their Wrists, and Jewels for their Ear-Rings: Thus they are seen whenever they pay

or receive Visits; but going along the Street, they are cover'd from Top to Bottom with a white Sheet or Mantle, in which they wrap themselves up above their Nose, so that nothing is uncover'd but the upper Part of their Face.

In that Piece of Painting, continued he, was also a *Madagascar*: The People of which Country wear Cloths made of a Sort of Paper, which they prepare in a peculiar Manner, as fine and limber as Silk: They dye it variously, but yellow is their favourite Colour. Next to the *Madagascar* is an *Æthiopian* Dress: The Men wear long Petticoats, which reach from their Waste to their Feet: The Bottom of this Garment is trim'd with Fringes; all the upper Part of their Body is naked. Those Garments are made of Stuff wove of the Leaves of certain Trees, and some of them are covered with Fur. The Trees which bear those Leaves, and are called *Matombe*, afford not only a pleasant Wine, but serve instead of Pan-Tiles to cover their Dwellings, and split so fine as to be wove into Cloth fit to make Garments of. This Manufacture employs Thousands of Families, who make and dye these Cloths in all manner of Colours.

The People of *Congo* also understand this Sort of Manufacture, for it is reported by credible Travellers that they make curious Linnen and Cloth of Palm Leaves; in Imitation of Velvet, Cloth of Gold, Sattin, Damask, Tabbies, &c.

Some of the finest Sorts of those Manufacturies are prohibited to be wore by any but the King, and such whom he permits.

The common People's Clothes are plain, without Figures; yet some wear a better and a finer Sort than others; in this they are guided by their Circumstances, as we are among us.

Every

Every Man is obliged to wear upon his Cloak a ruff Skin, or Piece of Fur, before his Privy Parts; and some of the first Rank will wear six or eight small Furs on their Garments. Every Man is girded with a Sash about his Waste, twisted of the Threads of Palm-Tree Leaves; besides this they set themselves off with Trinkets, as Brass Chains, Rings, Armbands, Beads, &c.

The Women wear short Coats, which reach to their Knees, made of the same Stuff as the Mens Cloths, over which they wear sometimes *European* woollen Stuffs, without either Girdle or Skin: The upper Part of their Body is naked: Such as can afford it, wear some Trinkets, as Rings, Necklaces, and such like.

This Gentleman would have gone on, had we not been interrupted by a Messenger from a rich Merchant, who desired my Company to Dinner, and if it was possible, to come along with the Messenger; upon which my Visitor took his Leave, wishing me a good and pleasant Journey, and I got myself ready, and went along with the Footman. At my coming to the Gentleman, he excused himself for being so free as to send for me; the Reason that had urged him to it was principally owing to a Gentleman who had informed him of my Intention to travel to *Germany*; he had a Son, said he, who just was ready to set out on the same Errand, and therefore desired that he might bear me Company. I thanked the Gentleman for honouring me in this Manner, and assured him that I should not be wanting to take particular Care of him, and do him all the Service I could, whilst the young Gentleman and I should continue together.

Sir, says the Gentleman to me, my Son, who, I hope, will prove the Comfort of my Life, has long ago had a great Inclination for to travel, to see the Fashions,

110 CURIOUS RELATIONS; Or,

Fashions, Customs, and Manners of other Nations, and to inform himself of such Things as might qualify him hereafter to be serviceable to his Country: I have at last complied with his Desire, and given him Leave to pursue his Career with that Caution and Circumspection as may make his Travels safe, pleasant, and beneficial.

It is indeed the Opinion of several wise and learned Men, that young Gentlemens visiting foreign Countries is very prejudicial to their native State; and the great Law-giver *Lycurgus* enjoin'd the *Spartans* on Pain of Death, not to travel into foreign Countries, lest they should imbibe the bad Laws and Customs of other Nations, and introduce them in their own Country. But though I mention this, I don't join in the Opinion of that Philosopher; this only I would have observed by Parents, not to send their Sons to travel in another Country before they have qualified themselves for it. Youth is apt to go astray, and may be as soon led away by Vice and Folly at Home, as Abroad, if Virtue has not taken Root in them.

But, (says the Lady who sat near the Window, and had all the while been silent) My Dear, I think I could sit in your Closet and travel all over the World, see all the fine Courts, Countries, Cities, Fashions, and all the fine Things, without Trouble or Hazard, only by opening the Books which are there, and by looking into them.

You are right, my Dear, replied the Gentleman; I know it affords you not a little Pleasure to take now and then a Trip thither, and travel from one Place to another all over the World: I know you are much delighted in such Journies, and they are greatly becoming your Sex; I have heard you in Conversation resolve particular Geographical Questions about such and such Countries, when a Traveller,

The *Entertaining* CORRESPONDENT. III

Traveller, who had been upon the Spot, knew nothing about it.

I then represented to the Lady the Advantages of Travelling, and told her, that indeed many useful Lessons might be had from Books, which are wrote by Travellers, and thereby form an Idea of the Manners, Religion, Laws, and Customs of a Country, their Situation, Production, Wealth, Manufacturies, Buildings, &c. But he who has a Prospect of being call'd upon in the Administration of publick Affairs, or to be otherwise useful and serviceable to his Country, will not be satisfied with the Shadow of Things; after he has well acquainted himself with the Policy, Manners, and Government of his own Country, he will in his Travels compare them with those of other States; and, besides pleasing his Sight with the Varieties of natural and artificial Productions, will furnish himself with Reflections, and form Judgments which are most preferable to one another: For who would not change a Plant in a fine Garden, if the same Kind can be produced finer, though it comes from a foreign Country: A Soldier will not make a complete Officer by Reading, he must have made Campaigns, and been engag'd in Battles, Sieges, and Enterprizes.

The Gentleman then address'd himself to his Son, and said, you know, my Son the Dictates I have given you, follow them, and let your Conduct be regulated by the Rules I have laid before you: Above all Things let not the Fear of God depart from you; neither be decay'd by artful Tongues from that Religion you know to be most pure. Beware of Controversies on religious Subjects; they often prove dangerous in a foreign Land: Nor let thy Tongue betray the Secrets of thy Heart, in Things concerning the State where you reside.

Spies

112 CURIOUS RELATIONS; Or,

Spies are never wanting to inform against unguarded Persons.

The Accomplishments this Gentleman is indued with, have made me crave his Favour to contract a social Friendship and Intimacy with you in your intended Travels; I am perswaded he will assist you with good Advice and Caution, as long as you continue together.

To make your curious Enquiries the more Useful, keep always a List, wherever you come to make Memorandums of Things which are most remarkable: As,

Of the Climate of the Place; of the Government; Power; Court or Castle; Citadel; Arsenal; Magazin; Traffick; Manufactory; University; Bishoprick; Churches; Garrison; Fortifications; Pleasure-Houses; Religion; Law; Men of Learning; Famous Artificers; Sculpture; Paintings; Architecture; Districts; Passages; Harbour; Rivers; Bridges; Woods; Forests; Hills; Antiquities; Monuments; Libraries; Publick Buildings; Musæums; Villages; Customs; Fashions; Privileges; Adventures; Natural and Artificial Rarities; Soil; Plants and Trees; Fruit; Animals; Fish, &c. And whatever you find worthy to take Notice of, neglect not to set down in your Journal, and trust not to your Memory.

The Gentleman would have gone on further in his Advice to his Son, had not the Footman come in and inform'd us that Dinner was on Table. After we had sat down, I was ask'd several Questions concerning my Travels, and hearing that I had for a considerable Time resided in *England*, their whole Enquiries run concerning that Country and People, of which I gave the best Account I was able.

I repre-

I represented to them the Pleasure and Satisfaction I had receiv'd from the *English* Gentlemen and Ladies, and that the whole Course of my Travels in that Country had been a continual Change of new Delight and Satisfaction, besides the Advantages I hop'd to reap from my Observations there.

'Tis true, it is a great Pleasure Gentlemen enjoy in Travelling, replied the Gentleman, if they have Conduct, and know how to manage their Purse, so as never to make themselves look little or wanting, nor to lavish their Money away foolishly: As long as a Traveller has Money at Command, he will be waited on, and have all the Attendance he can desire; he will be respected; every Body will be ready to serve him, and do him all the good natur'd Offices imaginable; but if once the Purse is slack, and he is not in a Condition to spend generously, he can expect neither great Benefit nor Pleasure from his Travels. I remember a *Persian* Story, whether Fact or not is no Matter, as long as it contains a good Moral. It is composed of

A Dialogue between a FATHER and his SON, who had a great Desire to travel, although poor and destitute of Money.

A young strong Fellow, whose Father was in indifferent Circumstances, and therefore oblig'd to work hard to get his Livelihood, represented his wretched and poor State to him, and begg'd his Consent to let him travel into foreign Countries: Perhaps, said he, Fortune may favour me better abroad than at Home: I may be esteem'd for the Strenght of my Limbs, and gain some Preferment; for Art and Virtue are little regarded, except they are exhibited on the Stage of Popularity: The odoriferous Aloe must be lay'd on Coals; and

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114 CURIOUS RELATIONS; Or,
Musk and Balsam must be bray'd, if their Virtues
shall be known.

The FATHER.

My Son, quit those Thoughts; draw back thy Feet, and bridle thy Inclination: Riches and Honour are not Rewards of Labour, but Fortune's Favour: Neither Fortune nor Riches will be forc'd by Strenght; wherefore desist: For were thou possess'd with a Virtue to every Hair on thy Head, and Fortune turns her Back upon thee, Vigour will be of no Profit to thee.

The SON.

My Father, Traveling has nevertheless many and fundry Advantages; by Traveling one may please the Mind; experience Things of Moment; hear Abundance of admirable Subjects; see foreign Cities and Countries; grow acquainted, and settle Correspondence with foreign Nations; learn the Humours of People; observe their Manners and Government, and thereby make oneself qualified for Places of Trust and Honour; for our Philosophers have said, that he who stays at his Father's Hearth, will not be advanc'd so soon as him who has seen the World.

The FATHER.

My Son, I must allow Traveling is of Use; but I can observe only five Sorts of People that are qualified for it; *First*, a Merchant, who is possess'd of a great Sum of Money and Effects, and has his Servants to attend him; such a One may remove when and to where he will; change his Lodgings; take Delight, and enjoy himself to his Heart's Desire: The Rich is every where at Home, but he who is in want, is a Stranger, even in his own Country.

Secondly,

Secondly, Traveling is becoming and profitable to a Man of Learning and Wisdom, who by his Eloquence and learned Discourses (well adapted, and deliver'd in proper Seasons) can move the Minds of Men to Benevolence and Liberality: Such a Man is like a Gold Medal, which retains its Value every where.

Thirdly, Those are qualified for Traveling, on whom Nature has bestow'd a complete Stature, a graceful Mien, and beautiful Features; they are belov'd wherever they come: For Beauty has some hidden Charm and attracting Power; every body is fond to converse with such as possess it. The Ancients used to say, A little Beauty often has more Strenght than Money and Estate, and will even move its Possessor: If he loses Father and Mother, he will not be destitute of Friends. I once said to a Peacock's Feather which did lie between the Leaves of my Alcoran, Whence hast thou the Honour to be placed in so worthy a Book? To which, as it were, the Feather answer'd, Beauty finds Acceptance every where.

Fourthly, Such may profit by Traveling, who have a Talent, and can exert themselves in singing pleasant Tunes: A charming Voice will stop Birds in their Flight, and is a Means whereby one gains Admittance to the Great, whose Ears he feeds with fond Delight.

Fifthly, Such as are Masters of some good Art or Trade, and are capable to get their Living wherever they come; in this Case, even a Cobler gets his Bread sooner than a banish'd King.

This, my Son, is the State of Travelers; he who is not possess'd with any of those Qualifications, will find it hard to shift in a strange Country, and when perhaps he is taken off by Death, his Body

will receive no Honour, and the Memory of him will be entirely lost.

The Son.

We must not despise the Sayings of the Wife; *Providence provides Necessaries, tho' not without our Endeavours: God gives Food to the Poor, but they must fetch it from the Doors of the Rich.* I am indued with Strenght, and dare engage with a Lion, or an Elephant; I am therefore resolv'd to travel to foreign Countries, for I cannot bear the pressing Weight of Poverty any longer: If my Native Climate will not provide for me, what Hurt can befall me abroad, where each Place will be my Home: A rich Man, who walks all Day to regulate his Business, in the Evening must return to his Home again; but a poor Man finds a Lodging wherever Night overtakes him.

After the Son had express'd himself in this Manner, he took Leave of his Father, who seeing him regardless of his Arguments, said no more, but wish'd him well.

The young Man then went his Way, 'till he came to a rapid broad River, whose Current run so swift and strong, that even Water Fowls dar'd not venture to swim a-cross it. The Bank of this River was crowded with People, waiting for a Barge to be ferried over: Every one look'd into his Purse, and took out Money to pay the Ferryman; but this poor Fellow who had no Money in his Pocket, and therefore could not pay for crossing the River, began to beg, telling them that he was strong, and would be ready to assist them: But this would not do; all his Proffers and Prayers were to no purpose: The Waterman only laughed and made game of him: What do we care for thy Strenght,

Strenght, said they ; Money pays the Passage ; if thou hast no Money, thy Strenght will hardly carry thee over Sea.

Those unciviliz'd Wretches then put off, and left the young Man behind, who seeing himself thus basely used, wish'd to have an Opportunity to be reveng'd of those Brutes : He call'd after them, offering his Coat for the Fare, at which the Watermen put back, and took him in.

He was no sooner got into the Barge, when, to revenge the Affront done him, he took one of the Ferrymen by his Beard, flung him down, and beat him unmercifully ; at which the rest came to keep him off, but finding his Strenght superior to theirs, they reconciled Matters, and promised him a free Passage. [*Power and Strenght is best resisted by Patience, and Silence overcomes many Difficulties: A sharp Sword does not easily cut a Silk Thread ; and a good Word will lead an Elephant by a Hair.*] The Ferrymen seem'd to be concern'd for not having used him with better Manners, and gave him fair Words ; they made much of him, and so put off. Before they had advanc'd a great Way, they run against a Pile which stood in the Middle of the River : The Steersman cry'd, We are all in great Danger, if none who is stout and strong, will get upon the Pile and fasten the Barge to it, till we can find an Opportunity to get off without much Damage. The young Fellow who was willing to shew himself the strongest and stoutest among them all, offer'd to do the Work, not considering these Maxims of the Wise ; *Never think thy self secure from his Revenge whom thou hast once us'd ill, tho' thou hast bestowed a thousand Benefits on him : Or, A Dart may be drawn out of a Wound, but not the Pain along with it.*

He had no sooner got the Rope in his Hand, and jump'd upon the Pile to fasten the Vessel to it, but the Ferrymen pull'd it by Force out of his Hands, and row'd away immediately.

Here the poor Wretch continued two Nights and two Days without any Comfort or Relief; the third Day he was so overcome with Sleep, that he fell into the River, and was obliged to swim for his Life: Being come on Shore half dead, and destitute of Provision, he was forced to feed upon the Leaves of Trees and Roots, to satisfy Hunger. He followed a Tract which led him into a Desert, where coming Hungry and Thirsty to a Well, he found some People who serv'd Travellers for a few Pence with Water to refresh themselves; but this young Fellow being without Money, and the People refusing to give him a Draught of Water without it, he rely'd on his Strenght, and demanded some with Threatenings, and when they shew'd no Regard to this, he made use of his Fist; but the Number of these Water-Merchants over-power'd him, and he was thrash'd most miserably. [*A Elephant is by a Multitude of Gnats sorely vext, and a Lion can have no Advantage from his Strenght, when plagu'd by a Swarm of Ants.*]

He then went his Way, and met a Caravan, or travelling Company. Necessity, Hunger, and Thirst obliged him to follow them: Towards the Evening they came to a suspicious Place, which was much frequented by Robbers. When the Youth saw that the Company was in Dread, he encouraged them, and bid them defy Danger: I myself, said he, will face ten of those Robbers, and if the rest of the young Men among you will do their best, you need not fear. At this the Company was cherish'd and gathered Courage; they treated the young Man in a handsome Manner, and were

as

as much pleased to have his Company, as he was to be in theirs; they gave him Viſtuals and Drink to keep up his Strenght and Courage, and having fill'd his Belly, and free from all Care, he went to Sleep.

Among the reſt there happened to be an elderly Man in Company, who had ſeen the World, and had learned Experience: Loving Friends, (ſaid he to his Fellow Travelers) I don't know what to think of this our Champion; whether we have not Reaſon to be as much afraid of him as of the Robbers; for I remember a Story which happened to an *Arabian*, who at a Sacred Place, * collected a Sum of Charity-Money, but being apprehenſive ſome Thieves might break in, and rob him of his Treafure, he deſired a Friend of his to ſit up with him ſome Nights, in order to Diſpel the Dread he had of Thieves: But what happened? his Friend, after he had been ſome Nights with him, and had ſeen where he had lodged his Mony, took an Opportunity to ſteal it and make his Eſcape. The next Day the *Arabian* was ſeen ſitting naked, me-

* In the Original Language it is *ber Suſiahn*. There are at this Day certain Perſons called *Suſi Suſiahn*, who live about the Burial Places of Saints, *viz.* the Cities of *Ardebil*, *Meſhet*, *Iſpahan*, and *Bagdad*: They are Chorifters or Singers at the Sepulchres of the Saints, where they receive the Benevolence of ſuch as come to viſit thoſe Graves, and are call'd Watchmen of the Saints. Theſe People are enjoin'd never to cut their Beard, but to let it grow wild. This they do in Honour of their great and holy Patron *Aali*, who, they ſay, uſed to do the ſame; and give the following Reaſon for it, *viz.*

When *Mahomet* was ſummon'd to Heaven, *Aaly* alſo had an Inclination to follow him; he climb'd up, and knocking at the Door of one of the Heavens, where *Mahomet* ſat drinking a Heavenly Liquor with the Angels; at firſt they reſuſed *Aali* Entrance, but having told them he was a Lion, they let him in, and preſented him with a Cup of Wine; but in Drinking he wetted his upper Beard; it would therefore be a Sin to have one Hair of it loſt or cut, ſince thereby they are ſanctified.

lancholy,

lancholy, and with Tears in his Eyes! Being asked why he was thus concerned, and what made him cry, whether a Robber had depriv'd him of his Goods; No, replied the *Arabian*, it was no Robber, but my Friend, my Guardian, and Assistant, who was to defend me against the Robbers. Thus was the poor *Arabian* trick'd by his Friend.

[*To sit next to a Serpent, we know is dangerous, and therefore shun it; but more poisonous than a Adder is an Enemy, who appears in the Character of a Friend.*]

Who knows, continued this over cautious Man, whether this Fellow is not of the Gang of Robbers, and by sly Insinuations has introduced himself into our Company as a Spy, to inform himself of our Streight, and then betray us to them. If you would follow my Advice, it were best to let him sleep, and we to go away without him.

The old Man's Speech was attentively hearken'd to; they followed his Advice, packed up their Bag and Baggage, and marched off in the Night. When the next Morning the Sun began to scorch the young Man's Skin, he awaken'd, and was surpriz'd to find himself alone, and forsaken by the Caravan: Where to follow them, he knew not, for he saw no Path nor Road; he walked for some Time, but knew not whither, and all this while he suffered Hunger and Thirst: At last he came to a Forest, and finding that he had nothing left but the Remains of a starving Life, seeing no Prospect of any Sustainance, he laid his Head to the Ground, and prepared himself to die, uttering several heavy Lamentations: Oh! cried he, how unhappy is a Stranger! Who takes my Case to Heart! None but he who has been a Stranger himself, and has felt my present Anguish, can judge my Sufferings.

A King's

A King's Son who was hunting in the Forest, and had lost his Company, accidentally happened to come that Way: Seeing this young Man lie in a languishing Condition, he asked him who he was, and how he came to that Place: The poor Wretch told him in few Words what had happen'd to him; and the Prince who pitied his Case, took him to his Palace, furnished him with good Cloaths and other Necessaries, and advised him to return again to his native Country.

The young Wrestler being returned to his Father, was overjoyed to see him, and thanked God for having preserved him in Health: He related to his Father all the Adventures he had met with; what he had suffered by the Ferrymen, and how he had been beaten at the Well; how the Caravan had forsaken him, and several more of his Disasters: To which the Father said, My dear Son! did not I tell thee of all those Things beforehand, and painted them in lively Colours, thereby to dissuade thee from thy Resolution? Did not I indicate to thee how thou wouldst fare in a strange Country without Money? Now thou hast seen that the empty Hand of the Strong is like a Lion's Paw without Talons, as is well observed in this Proverb, *One Pound of Gold over ballances many Pounds of Strenght.*

'Tis true, Father, says the Son; nevertheless it must be ventured, if we expect to gain: *He who will not face the Enemy, will not overcome him; and Where nothing is sowed, nothing can be reaped.* You may see what Benefit and Advantage I have gained for a little Trouble; for *by that Bee-Sting, I obtained Honey*; Ease now is the more sweet to me: *He that dreads the Whale's Jaw, will have no Chance of fishing Pearls: The Lion will die of Hunger, if*

he keeps to his Den: He who will hunt at Home, will catch nothing but Flies.

The Father replied, My Son, Heaven has this time been favourable to thee, in preserving thee from greater Misfortunes, and guiding thee to a Place where thou shouldst be met by a Prince: In this Case Fortune has smiled on thee; it has taken the Rose from the Thorns, and the Thorns from out of thy Foot: But such strange Accidents happen rarely, and cannot be expected to hit so again: *A Huntsman doth not always catch a Fox, it sometimes happens that he catches nothing, and is devoured in the Bargain by a Tyger.* I remember a Story of accidental Fortune, which has this for its Substance:

A King of *Persia*, who took great Delight in shooting with Bows and Arrows, one Day went with his Nobles and Courtiers without the City, where he took a very valuable Ring off his Finger and put it upon a Globe, as a Prize for him who should shoot through it. No less than 400 expert Archers tried their Skill and Fortune to gain the Prize, but to no Purpose: As last a Lad who was at the Top of a House to see this Sport, aim'd at the dazzling Prize, and discharged the Arrow, which Fortune conveyed through the Ring: The Lad hereupon was declared to have won the Prize; which was delivered to him, with rich Apparel and other valuable Presents. The Lad thereupon takes his Bow and Arrow, and flings them into the Fire, saying, He would henceforth never handle a Bow again: Being ask'd the Reason, Because, says he, this great Honour of hitting the Mark shall ever remain with me.

This was the Adventure of the Man that would travel without Money; but this my Son, will not be the Case with you: You shall not want for such
Sup-

Supplies as will answer the Credit of us both, if Prudence guides you, and you are sparing, as I am perswaded you will, else you see the Consequence by what I have related.

I was highly pleased with this *Persian* Tale, and thanked the Gentleman for telling it, as it is full of fine moral Reflections, and beautifully garnished with various pleasant Proverbs, in which the Eastern Nations excel all the rest of the World.

After several other Discourses (over a Pipe of Tobacco and a Bottle of Wine) about travelling, I took my Leave, having still some Business upon my Hands, and to provide for our Journey.

I have nothing material to write to you at present; we shall set out To-morrow Morning on our Travels to *Hamburg*. The Rout for this Journey we have chose is, from hence to *Amersford* 5, *Zwoll* to *Wyck* 3, from thence to *Peypen* 3, to *Sadlar* 3, to *Schemte* 3, to *Neuschantz* $2\frac{1}{2}$, to *Lier* 2, to *Dentern* $1\frac{1}{2}$, to *Apen* 4, to *Oldenburg* 4, to *Delmenhorst* 4, to *Bremen* 4, to *Ottersberg* 3, *Closter-Seven* 3, to *Hornburg* 4, to *Zum-Crantz* 2, and to *Hamburg* $2\frac{1}{2}$ German Miles. Whatever I find remarkable upon this Road, I shall not fail to communicate to you, as soon as I arrive at *Hamburg*: The mean while Happiness attend you; Remember me to my Friends, and forget not, when you meet together, to think of

Your humble Servant.

With this Packet I received several Papers from my Correspondent, which I believe will not be unacceptable to the Publick. First I shall oblige my Readers with an Abstract of the History of

124 CURIOUS RELATIONS; Or,
the Conquest of *Mexico*, which he has sent me
drawn up in the following Manner :

S I R,

THE other Day I saw a Book, translated from
the Original *Spanish* into the *Dutch* Language,
entitled, *The Conquest of Mexico by the Spaniards*;
which was digested so compendiously, that I resolv-
ed to abstract it into *English*, and to communicate
it to your Perusal: If you judge it a Subject wor-
thy to entertain the Publick with, it is at your
Service. The Author first gives us

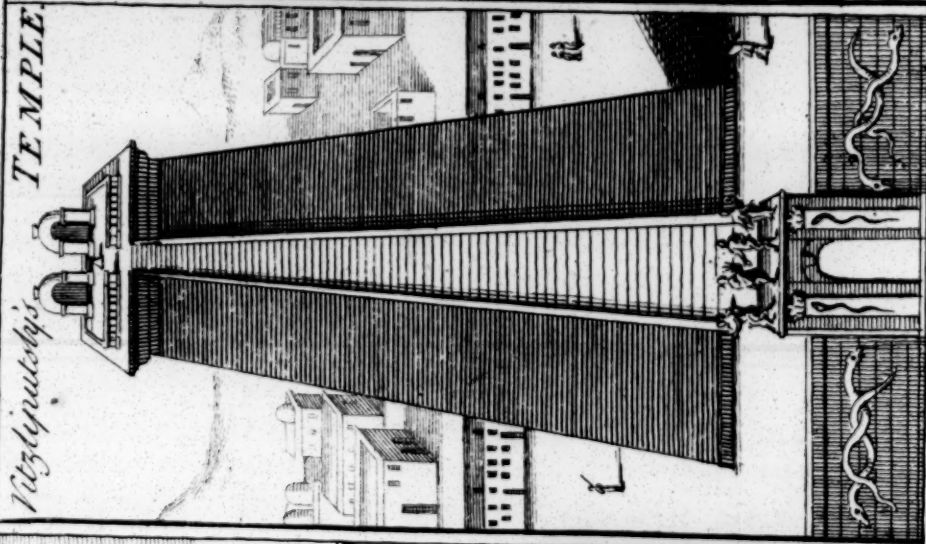
*The State of the Mexicans, before the Arri-
val of the Spaniards ;*

and says, That the first Inhabitants of that extensive
Country were a set of Savages, and differed but
little from those who lived in the most Northern
Parts of *America*, from whom the *Mexicans* are
supposed to have their first Origin. They lived
without any Form of Government ; worshipped the
Sun, and sacrificed Birds to him : Living after an
indolent and savage Manner, their best Lands lay
waste, and uncultivated, till some neighbouring
Nations by Degrees got Footing there, who having
divided the Country into several Colonies, manur'd
it, and enjoy'd the Fruit of their Labour and In-
dustry for above 300 Years ; when they went in
search of a new Settlement, under the Conduct of
their Leader and Lawgiver *Mexi*, who marched at
the Head of these Adventurers, fully assured of Suc-
cess from what *Vitzliputzly* (the God of that Nation)
had declared to him,

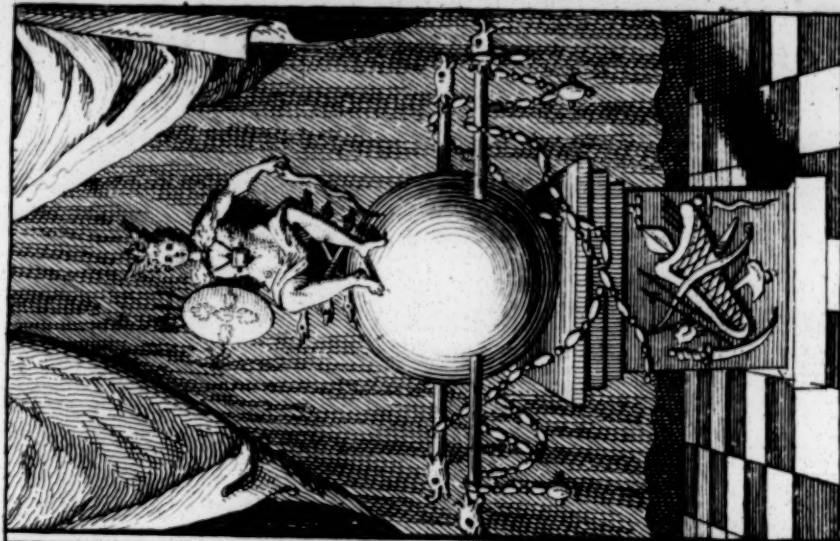
They



Mexican PRIESTS.



Vitzliputzky's TEMPLE.



VITZLIPUTSLI.

They being arrived to the promised Land, *Vitzliputzly* appear'd to a Priest in a Dream, commanding him to advise the People to settle about that Part of the Lake, where they should see an Eagle sitting on a Fig-Tree: The Priest relates his Vision, and they sought for the Place, by the Token described; at last they espied a Fig-Tree growing out of a Rock, and an Eagle sitting upon it: Here they halted, and laid the first Foundation of the City of *Mexico*; and erected a Tabernacle for their God *Vitzliputzly*, till such Time as they could build him a Temple. In Success of Time the City was divided into four Head-Quarters, with the Temple of *Vitzliputzly* in the Middle. This Deity, or rather the Priest, enjoined the People to establish a tutelar God over each Quarter or District, which they did, and invented so many Deities as at the *Spanish* Invasion amounted to above 2000, who had all their respective Temples, Priests, and Sacrifices: There was hardly a Street without its tutelar Divinity, and scarce a Disease without its peculiar Altar, to which the *Mexicans* flock'd, in order to be cured; and not content with having croud'd Heaven with their numberless Gods, they paid divine Honours to Prisoners taken in War, who for six or twelve Months were fed with all Manner of Dainties, and then sacrificed to the Idol he was intended for.

The Mexican Temples,

at the Arrival of the *Spaniards*, were eight at *Mexico*, of equal Grandeur and Magnificence, built much alike, except that of *Vitzliputzly*, which excelled all the others in Bigness: It was of such prodigious Extent, that 500 Houses might have been built in the Court thereof; It stood (as has been observ'd before) in the Middle of the City.

This

This Court was surrounded with a large Stone Wall, on which were carved Serpents twined one in another, and the Gate of this Wall, fronting the Stairs, was covered with those Emblems and Figures of Terror: Before and at some Distance from this Gate, stood a kind of Chapel which looked as terrible, and was built of Stone, with an Ascent of thirty Steps to a Terrass at Top, on which were planted at an equal Distance several Trunks of Trees, lopped off to an equal Height, on which were laid Poles, filled with the Skulls of those unhappy Wretches who had been sacrific'd: Their Number was always kept up; for the Priest took Care, if through length of Time, some were dropp'd off, to find new ones.

The four Sides of the Wall had each a Gate, exactly fronting one another, according to the four Cardinal Winds: On each of those Gates were four Statues of Stone, who were saluted at going in, and consider'd as Porter Gods: The Apartments of the Priest and some Shops were built in the Inner side of the Wall: In the Centre of the Square was a great Stone Edifice, built in the Form of a Pyramid, and on the Top was a square Flat, forty Foot wide on each Side; finely, pav'd with Jasper-Stones of various Colours: The Rails, Pillars, and Props round this Place were winding, like Snail Shells; all faced with a black Stone, cemented together after a dexterous and ingenious Manner, with a Bitumen of red Colour: Within these Rails was a Stone of a green Colour, five Foot high; on which the unhappy Wretch to be sacrificed was laid on his Back, when they ripp'd up his Stomach and tore out his Heart: Above this Stone, opposite the Stair Case, was a large Chappel, where *Vitzliputzly* was seated on a high Altar. He was represented under a human Shape, sitting on a Throne, sup-

supported by an Azure Globe, which was to represent Heaven: Four Poles came out of the two Sides of the Globe, and the whole was fitted to be carried on the Priests Shoulders: He had on his Head a Helmet of Feathers of different Colours, made in the Shape of a Bird, whose Bill and Tuft were of burnish'd Gold: His Countenance was hideous and stern; and to make him more ugly, a black Streak went cross his Forehead, and another cross his Nose: In his right Hand he held a waving Snake, which serv'd him for a Staff, and in his left four Arrows and a Buckler, with five white Feathers on it: His Body was cover'd with Pearls and Jewels.

In another Chappel, which stood to the left of this, and built after the same Manner, was the Idol *Tlaloch*: The Treasure of these two Chappels was of an immense Value; for the Walls and Altars were cover'd with Jewels, precious Stones, and Feathers of various Colours.

The Mexican SACRIFICES

were the most shocking of any Nation or People under the Sun, and were perform'd in this Manner:

The Victims were attended and closely guarded by a Band of Soldiers; who, when they had conducted them to the Charnel-House, waited at the Foot of the Terrass till they were to be put to Death; and to aggravate their Terror and Distress, they had a full Prospect of the Skulls of those sacrificed before them, which, as has been observ'd were fasten'd to the Poles upon the Trunks of Trees: A Priest, holding in his Hand an Idol made of Wheat, Mace, and Honey, and presenting it to each of these Wretches, crying out, *This is your God*; after which the Victims were brought upon the Terrass, which was the Place of Sacrifice;
where

where six Priests of the exhibited Idol were ready to slaughter them: Two of them took the Victim by the Feet; two others held his Arms; a fifth held his Head; and the sixth ripp'd up his Stomach, tore out his Heart, and whilst smoaking, held it up to the Sun; after which, turning himself towards the Idol, he threw the Heart in his Face: This was the Office of the High Priest.

It was a shocking Custom on certain Festivals to dress a Man in the bloody Skin of one of their Victims; and even their Kings and great Men did not think it beneath them to disguise themselves in this Manner, when the Captive sacrificed was a Person of Distinction. The disguised Person used to run up and down the Streets and Places of publick Resort in the City, and to beg Charity of all he met; those who refused to contribute, were beat and abused by him; which bloody Masquerade lasted till the Skin-Coat began to stink. The Money collected was employ'd to pious Uses.

To their Temples also belong'd an Order of Vestals, who were clothed in white, and were admitted at twelve Years of Age under the Direction of an Abbess: Their Office was to keep the Temples clean; to dress the sacred Meats presented to the Idols, which they administred to them at Midnight: They were bound to preserve their Chastity, and if violated, they were punish'd with Death; but after a certain Term of Years they were allow'd to marry and settle in the World.

The Mexican FESTIVALS

were attended with unheard of Cruelties: At the End of every Month, which consisted among them of twenty Days, they sacrificed some Captives, and run up and down the Streets, clothed in the Skins of such miserable Victims as had been slain. When
the

the Corn began to spring out, they used to repair to a certain Hill, and there sacrifice a Boy and a Girl about three Years old; whose Throats they cut, then wrapt their Bodies in a new Mantle, and buried them in a Stone Sepulchre. These bloody Sacrifices were renewed when the Corn was grown up about two Foot high, when they slaughtered four Children of six or seven Years of Age, which were Captives, whose Bodies were carried to a Cave appointed for that Purpose.

On a certain Holy Day, the principal Men of the Empire were obliged to meet at the Capital, where in the Evening they dress'd a Woman to represent the God of *Salt* and made her partake of their Rejoicings, but sacrificed her in the Morning.

On another Festival they used to slay a Woman, and dressed an *Indian* in her Skin, who danc'd for two Days among the rest of his Fellow Citizens.

Another Sort of Sacrifice was perform'd on a certain Day in the Year, when they met on a Lake in a great Number of Canoes, and in a ceremonious Manner drown'd a Boy and a Girl, under Pretence of sending them to the Gods of the Lake to be their Companions.

The great Festival of *Vitzliputzli* was celebrated in the Month of *May*: Two Days before, the Nuns used to make a Figure of Mace and Honey, representing him; and after having dress'd it in a magnificent Manner, seated it upon a Throne: On the Festival Day the Nuns carry'd it in Procession to the Area before the Temple, where the young Monks were ready to receive the Idol; and after having paid Homage, carried it on their Shoulders to the Sanctuary. Here the People worshipp'd *Vitzliputzli*, and humbled themselves by putting Dust on their Heads: The Nuns were dress'd in

white, crown'd with parch'd Mace, wearing Chains about their Necks made of Mace, which they also twisted about their left Arms: They painted their Cheeks with Vermillion, and covered their Arms with red Parrots Feathers: The young Men were dress'd in Red, and wore Crowns made of Mace.

After the Devotees had perform'd their Humiliation, they used to carry the Idol in Procession, and make Stations in three different Villages: First they sacrific'd upon a Mount, about a League from *Mexico*: Afterwards they made a Tour of about four Leagues, and in their Return conducted the Idol into the Sanctuary, under the Sound of Trumpets, Drums, and Horns: Then they cover'd it over with Roses, and strew'd all Sorts of Flowers on the Pavement, and about the Temple: The Vestals carried Pieces of Dough, of which the Idol was made, and after having roll'd 'em into the Shape of Bones, presented them to the Monks, who plac'd them at the Foot of the Idol. These Pieces of Dough were commonly call'd *Vitzliputzli's* Flesh and Bones, and were afterwards consecrated by the Priests with particular Ceremonies, accompanied with Dances and spiritual Songs in Honour of the Idol: They paid the same Adoration to the consecrated Dough as they did to the God, tho' it was no more than a Type or Figure: After the Consecration was over, several Captives were sacrificed, and the whole Ceremony concluded with Singing and Dancing. This being finish'd, a religious Custom ensued, which is very remarkable: The Priest strip'd the Dough Idol of all his Ornaments, broke him and the consecrated Loaves (made in Imitation of Bones) into Pieces, and distributed them by way of Sacrament among the People. This Ceremony was attended with an Exhortation, by which the People were inform'd that they eat
the

the Flesh of their God; and they even administred this Kind of Sacrament to the Sick.

The Merchants, and all other Dealers, worshipp'd *Quitزالcoalt*, or the *Mercury* of the *Mexicans*: They kept a Feast once a Year in Honour of this Deity: Forty Days before this Feast, the Merchants purchas'd a Slave, a Youth of fine Shape and Features, to represent during that Time their favourite Idol, whose Victim he was to be. They first wash'd him in the Lake of the Gods, then dress'd him like the Idol whom he was forc'd to represent, and obliging him to spend all the Time he had to live in Dancing, Rejoicing, and Mirth; and the People join'd in his Pleasures, and worshipped him: Nine Days before the Feast, two ancient Priests attended him, in order to refresh his Memory with his fatal Destiny. These two Priests used to prostrate themselves before this mimic God, repeating, *Lord, thy Pleasures will end in nine Days*; to which the poor Wretch was oblig'd to answer with a chearful Countenance, *Be it so*. If they discover'd the least Concern in his Face, the two Priests gave him a Draught which had the Effect of making him insensible of his Fate, and restor'd him to Mirth. The Festival Day being come, they ador'd the miserable Victim, and at twelve at Night offer'd his Heart to the Moon, which they afterwards threw before the Idol: The Body they flung down from the Top of the Temple, and the whole concluded with a Dance.

The Mexican Manner of WRITING,

consisted in certain Hieroglyphick Paintings, by which they preserv'd the memorable Events of past Ages, and inform'd themselves of certain Incidents, which otherwise would have been lost in Oblivion: They used to paint their Subjects on Calico, which

they knew to prepare and make fit for the Pencil, To the Images they added Numbers, or some such Signs, which they disposed in so exact and regular a Manner, that when the Image, Character, or Figure was put together, they would express the Artist's Thoughts, and furnish proper Arguments. This subtle Invention much resembled the Hieroglyphicks of the *Egyptians*; and the *Mexicans* were so skill'd in that Art, that they had whole Books drawn up in this Manner, wherein they preserv'd the Memoirs of Antiquity, and transmitted to Posterity the Annals of their Kings. By this Method their religious Rites and Ceremonies also remain'd fixed, and the Books relating thereto were preserv'd in their Temples.

The *Mexican* Emperors used to cause the Exploits of their Heroes to be sung, and particularly the illustrious Actions of their Predecessors; Those Poetical Compositions, they taught their Children, and served instead of History to those who did not understand their Paintings and the Hieroglyphicks of their Annals: Thus they learn'd to understand the Advantages of military Affairs, in an Age when they were incapable of putting it in Practice.

The CORONATION of the Mexican Monarchs is a Subject also worthy to be taken Notice of. At first they were elected by the Choice or common Consent of the People, though the whole was manag'd by the Nobles; afterwards they were chosen by four Electors: These pitch'd upon such a Youth as was brave, and had distinguish'd himself in War.

The new elected Monarch was oblig'd to make a Campaign at the Head of his Troops, and to gain some Province from the Enemies of the Empire, before he was crown'd. As soon as he had shewn the

the Merits of his Valour, and made a Conquest, he return'd triumphant to the Capital: Then the Nobles and Priests accompanied him to the Temple of the God of War; and after the Sacrifices were ended, he was clothed in an Imperial Mantle, and other Robes of State: They put in his right Hand a golden Sword, adorn'd with Flint-Stones, as a Symbol of Justice; with his left Hand he receiv'd a Bow and Arrow, denoting his Sovereign Command over the Armies: The King of *Tezucó* put the Crown on his Head, that being his peculiar Office, as first Elector: One of the principal Magistrates made a long Harangue, and congratulated him in the Name of the Empire, representing at the same time the Obligations he lay under, by being rais'd to the Sovereign Dignity; and the Care he was to take for the Happiness and Prosperity of his Subjects. The High Priest, clothed in his pontifical Vestments, crown'd the King; first he anointed him with a thick Liquid, as black as Ink; then he bless'd the Emperor, and after sprinkling him four times with consecrated Water, put a Cowl over his Head, on which were painted human Skulls and Bones; and a black Garment over his Body, over which they put a blue one, painted in the same Manner as the Cowl: This was to put him in Mind of his Mortality. They surrounded him with certain Physical Drugs, to signify the Endeavours they would use in preserving his Life: After this he offer'd Incense to *Vitzliputzli*, and the Priest administred an Oath to him, wherein he promis'd to maintain the Religion of his Ancestors, the Laws and Customs of the Empire, and to treat the Subjects with Justice, Clemency, and Gentleness: He also took an Oath that during his Reign the Sun should give its Light; that Rain should fall in proper Seasons; that

that Rivers should not ravage the Country by Inundations; the Fields not be cursed with Barrenness, nor Mankind be annoy'd by the malignant Influences of the Planets. This Contract, though it seems to be whimsical, nevertheless denoted to the Sovereign, to reign with such Moderation as not to draw the Vengeance or Anger of Heaven upon the Country by his Guilt.

The MARRIAGE CEREMONIES of the Mexicans

were solemniz'd by the Authority of the Priests: The first Agreement was, that a certain Part of the Wife's Fortune should be return'd to her, in Case of a Separation: Having agreed upon this, the Bride and Bridegroom went to the Temple, where the Priest put several Questions to them both, appointed for that Purpose; after which he took the Woman's Veil, and the Husband's Mantle, and led them both to one Corner: Then the Priest conducted them both back to their Houses, bound to each other, where they used to go seven times round the Fire, the Priest walking before them; after which Ceremony they sat down, in order to be equally warm'd by the Heat of the Fire: The Bridegroom had two old Men, and the Bride two old Women for their Witnesses: Then follow'd the Marriage Feast; and after having sufficiently entertain'd themselves with Eating and Drinking, the old Men took the Bridegroom, and the old Women the Bride aside, and instructed them in such Particulars as were useful and necessary for their Change and Condition. When this was done, the old People withdrew, and left the young married Couple to put the finishing Stroke to the Work.

Divorces were very common at *Mexico*; nothing more was required in that Case than the mutual Consent of both Parties: They had no Occasion

to go before a Judge, but they decided the Matter upon the Spot: The Woman kept the Girls, and the Husband the Boys; but it was Death to cohabit again after the Marriage was dissolved.

The Ceremonies used among the Mexicans at the Birth of their Children, and their Education,

was also different from other Nations: The new born Infant was carried in a solemn Manner to the Temple, where the Priest waited to receive it, with certain Expressions on the Miseries and Troubles to which it was exposed by its Birth. If it was a Nobleman's Child, the Priest put a Sword in its right Hand, and a Shield in his Left, which were kept on purpose in the Temple: If it was a Child of an Artificer, they performed the same Ceremonies with Tools and mechanical Instruments; after which the Priest laid the Child upon the Altar, and drew some Drops of Blood from its Ears and Privy-Parts, with a Thorn, or Lancet; afterwards he threw Water on the Child, or plunged it therein, uttering several Words at the same Time.

The Parents had the Care of their Childrens Education, till they were fifteen Years of Age: They brought them up in Sobriety from their Infancy, and increased every Year the Quantity of their Food, in so judicious a Manner as can never be sufficiently applauded. A Child of four Years old was exercised in things suitable to its Age, in order to prevent a Habit of Idleness: They never chastised them with any Severity, till such Time as Reason began to appear; and even then they made use of Threats and Advice, that the Child might have Time to reflect, and those who had the Correction of it, exert their Prudence. At nine Years old, a stubborn and rebellious Child was chastised very rigorously: He was strip'd stark naked,

ked, and being tied Hands and Feet, they prick'd his Body all over with Thorns; but to Daughters they shewed more Lenity. A Child of ten Years old was beat with a Stick: At eleven he was smoak'd at the Nose with dry *Axi*, which put him to excessive Pain; and in Case this Chastisement did not produce a Reformation, he was flung Hands and Feet tied, into a damp and dirty Place, where he was left for a whole Day to the Chance and Inclemency of the Weather, and the scorching Heat of the Sun: At last, after fifteen Years, the Youth was committed either to the Direction of a Priest, or to the Person who was to instruct him in the Art of War, and who had the Power to correct him according to the Nature of his Crime: Drunkenness in young People was punished with Death; but old People were indulged in it.

The *Mexicans* had Schools and Seminaries for the Youths of common People; where they were taught Things proper for them to know; and Colleges for the Children of the Nobility, to be train'd up in such Studies and Exercises as they were designed for: There they were instructed in the Maxims of State, and the Distribution of Justice. They first learned the Characters and Figures of which their Writings were composed; and their Memories were exercised with repeating historical Songs, which contained the Actions of their Ancestors, and the Praises of their Gods. At another School they were taught Modesty, Civility, Gesture, and a regular Way of Walking: Then they were removed to another School, where they exercis'd their Strenght, in lifting Burthens, and in Wrestling: Here they challeng'd one another in Running and Jumping; learned to manage their Weapons, fence with Swords, and fight with Clubs; to hurl the Dart, and to direct the Arrow with Strenght and Exactness: They were oblig'd to suffer Hunger
and

and Thirst, and at stated Seasons the Inclemency of the Weather, till they were found expert and inured; when they were returned to their Parents, and employed according to the Character their Master gave of their Genius either for Religion, Arts, or War. The Nobility had the Choice of either of those three Professions, which were equally honourable; but they generally inclin'd to that of War, because it gave them the best Opportunity for making their Fortune: Nevertheless such Novices, as chang'd Colour at the Sight of an Enemy, or did not signalize themselves by some heroic Action, were not admitted into the Army.

The Plays and Sports of the *Mexican* Youths were intermixt with Religion; they used to play about the Temple, and the Priests were the Judges of their Sports: They decided the Disputes which arose among them, and adjudg'd the Prize to such as deserved it.

Concerning the Funeral Rites of the Mexicans, my Author gives the following compendious Account.

The *Mexicans*, says he, believed the Immortality of the Soul; also Rewards and Punishments after Death: They placed the Mansion of the Blessed near the Sun, allowing the first Rank to such Souls as had died in Battle, or had been sacrificed to the Gods; and assigned different Residences in the other World to the Souls of the Departed, according to their different Deaths; as for Instance, still born Children did not reside with those who died after their Birth; nor those who died of Sickness with such as were put to Death for their Crimes: They made different Degrees of Punishment as well as Rewards.

The Funeral Rites were managed and regulated by the Priests: They commonly buried their Dead in their Gardens or Houses, and sometimes in those Places where they sacrificed to the Idols; some they burnt, and buried their Ashes in the Temples, together with their Moveables, Utensils, and all they thought might be useful to them in the next World: They used to sing at Funerals, and even made Feasts on those Occasions. Their great Lords were buried in a very magnificent Manner, and their Bodies carried with great Pomp and Stateliness to the Temples. The Priests walked first, singing Funeral Hymns in a melancholy Tune, accompanied with the hoarse and mournful Sound of Flutes: Whilst they were sacrificing such as were appointed to serve them in the next World, they lifted the Body several times on high, and it was a Testimony of great Affection, and very common among the lawful Wives to solemnize the Funeral of their Husbands by their Deaths: They buried a great Quantity of Gold and Silver with the Deceased, for the Expence of his Journey, which, as they imagined, was long and troublesome. The common People were ready enough to imitate the Fashion of the Rich, as far as they could afford it: The Friends and Relations of the Deceased came and made Presents to him; when they talked to him as though he was still living. The Trophies and Atchievements of the Deceased (if he was a Man of Quality) were carried before him, and the Priest who performed the Funeral Service, was dressed in the same Manner as the Idol whom the Nobleman represented: The Funeral lasted ten Days.

Whenever the Emperor was sick, they used to put Masks on the Faces of the Idols, and did not take them off 'till he was either recover'd, or dead. As soon as he died, it was publish'd throughout
the

the Empire, when all his Subjects were commanded to bewail him, and the whole Nobility was invited to the Funeral. They used to watch the Emperor's Body the first four Nights after his Death, then they wash'd it, cut a Tuft off his Hair, and preserv'd it for a Relick: They put an Emerald in his Mouth; wrapp'd him in seventeen Mourning Mantles, very richly wrought, on the last of which the Image of that Deity was represented which had been the particular Object of his Devotion: His Face was covered with a Mask, and in that Manner he was carried into the Temple of the Idol: The Priests receiv'd it at the Temple Gate, singing the Funeral Service; which being done, the High Priest pronounced some Words, when they threw the Body into the Fire, with every Thing that had been appointed for his Use: They strangled a Dog, who was to be his Guide in the other World; and for several Days they sacrificed a great Number of Slaves and others to attend him: At last they put the Ashes and the Tuft of Hair into a Coffin, the Inside whereof was painted or adorn'd with all Kinds of Pictures, representing Idols; but the Deceased's Image was laid a-top of the Coffin. And thus concluded the Ceremony.

This, Sir, was the State, Government, and Customs of the *Mexicans*, before the *Spaniards* made the great Revolution by their Conquest of that large Empire, by which not only their Cities, Temples, and stately Buildings, but also their Religion, Government, Customs, nay even the very People are demolish'd, extirpated, and destroy'd; and there are but very few Remains left, by which a Traveller can satisfy his Curiosity of its former State. I should now proceed, and give you an Account of the grand Revolution; but

I rather chuse to divert you first with something else, since I my self don't love to dwell too long upon one Subject, and am better pleased with Varieties: I shall therefore entertain you with a Discourse of a certain Gentleman of Learning, concerning

The different Ways and Methods different Countries have in the Practice of Physick.

As in most Cases Necessity is the Mother of Invention, that Proverb (says this Gentleman) may not improperly be applied to the new Discoveries that are daily made in the Practice of Physick: The Tooth-Ach, for instance, (a Pain so incident to Mankind) has for its Cure numberless Remedies; almost every Body being possess'd of a Nostrum for it; nevertheless, there still wants a specifick Remedy for it, and before that is discovered, People in Pain will try and apply such Things as were never thought on before, and if it happens to give them ease, they set it down, *Probatum*. This is the Case in most other Distempers, where People, to save a regular Doctor's Fee, will be their own Physicians, and prescribe for themselves Medicines which, (though silly in the Eye of a Physician) will have a good Effect, and carry off the Distemper. This I mention by way of Introduction; but as I do not intend to speak prefatory, I shall make good what I propos'd, and first represent to you

The Japan Physician;

who, by what we can learn from the Accounts of Travellers and Missionaries, are as expert in the Practice of Physick as other Nations, tho' they differ from them in Method. A Patient who is troubled with a continual Head-Ach, Asthma, or Pleurisy, has the grieved Part bored through
with

with a fine Steel or Silver Bodkin, so as by Degrees to make its Way out at the other Side.

They make a Composition into Pills, which they use for slight Distempers, but not so common as the *Europeans*: They are not unacquainted with the excellent Quality of the *China* Root: The *European* Physicians order their Patients to eat fresh and well boiled Victuals, the *Japonefe* recommend salt, hard, and raw Food to theirs: We commonly feed our Sick with Chickens; but they with Fish and Oysters: Our Physick is generally of a disagreeable Smell and nauseous Taste; but theirs pleasant, palatable, and of an agreeable Scent: Their Physicians judge such Medicines proper and necessary for a Patient as Nature craves for; but not to which it shews an Aversion: They admit of no Bleeding, but say, since Life consists in the Blood, it ought to be preserv'd: Cold Liquors they judge pernicious to Health, and say they contract the Bowels and Veins; diminish natural Heat; occasion Coughs and Shortness of Breath; cause a Decay of the Lungs, and contract several dangerous Distempers of the Breast; whereas by warm'd Drink the Natural Heat is augmented and preserv'd, the Pores kept free and extended, and Thirst more readily quench'd. I come now to give you the Practice which is in Vogue among

The Chinese Physicians.

What *Dioscorides* is with us, is the Emperor *Xin-nung* among the *Chinese*, who by his industrious Enquiries into all Manner of Plants and Herbs arriv'd to great Knowledge and Perfection in the Discovery of their Physical and Medicinal Virtues. He compiled a most curious Herbal, in such a complete Manner, as is admired by all the Learned who have had the Opportunity to inspect

inspect it: Their Fundamentals in Physick agree very much with those of the *European* Physicians, but as to the Practice, the *Chinese*, according to most Travellers, have the Pre-eminence; their whole Science being chiefly founded either on Simples, or Botany.

Physick in *China* is not taught in Schools or Universities, like other Sciences, but he who has a Genius and Inclination to learn it, is instructed therein at his own House, by such as are Practitioners, and are distinguish'd for their Skill and Experience. After he thinks himself qualified to act in the Character of a Physician, he repairs to *Nanking* or *Peking*, and takes up his *Diploma*, which he easily obtains after some Examination. But notwithstanding the great Benefit these Physicians are of to the Publick, they are but in little Esteem among People of Rank; for which reason none of the *Chinese* will chuse that Profession but those of a slender Fortune, who make it a Dependance for their Livelihood.

When a Person of Distinction is Sick, six and often more Physicians are sent for at once: They have no Opinion of Bleeding, but they correct and purge the Blood with cooling Remedies and Fasting; for, say they, 'tis not the Liquid that should be taken out of a Pot or Kettle, when it is boiling over, but the Fire under it.

If we look into the Accounts of Travellers, we may meet among foreign Nations with

Some Surprizing Experiments made use of by way of Physick.

A certain Author who had been in the Country of *Arclada*, (under the Subjection of the Great *Tartar* Cham) gives us a very strange Account of the Method the *Arcladians* use in curing their Sick:

They



The Surprizing Practice of Physick

They have no profess'd Physicians, says my Author; but whenever any Body is taken ill, the Priests are sent for, who are look'd upon to be Enchanters or Conjurers; to them the Patient opens his Case, and tells how and where his Distemper lies: Whereupon the Priests begin a solemn Dance, play to it upon several Instruments, and sing several Hymns in Honour to their Gods: This they continue so long till one of those Dancers in Enthusiastick Raptures falls to the Ground; the rest of the Priests then leave off Dancing, and place themselves in a Circle about the Enthusiast, who all the while shews himself possess'd by an infernal Spirit: They ask him the Reason of the Distemper, and how the Patient may be cur'd? And the Enthusiast answers something or other, or tells them that the sick Person has been guilty of such and such Crimes, which have provok'd the God to Anger, and lays several Trespasses to his Charge, but whether true or false, he does not know himself: The Priests then pray to the Idol to pardon his Sins, promising at the same time, that as soon as the Patient is recover'd he will sacrifice to him with his own Blood. If the Enthusiast has observ'd any Likelihood of the Patient's Recovery, he commands a certain Number of Goats with black Heads to be sacrificed; to provide a certain Quantity of Liquor, and to invite such a Number of Enchanters, Wizzards, and Witches, in order to reconcile the Deity; but if on the contrary he has seen Death in his Countenance, he pronounces Sentence, and says that the Gods were irreconcilable on Account of his Sins, and that no Sacrifice in behalf of him would be accepted.

This Declaration is presently convey'd to the Relations of the Patient, who are ready to perform every thing required: They kill the Goats, and
fling

fling the Blood towards Heaven: The conjuring Priests light large Candles, smoak the Room with Incense, and with Aloe Wood, and toss the Broth of the Meat into the Air, together with a Liquid they have boyled with Spice. When all this is done, and the Conjurers have taken another Dance round the Body of the Enthusiast, they ask him, whether the Deity is now reconciled? If he says No; such and such Things are wanted to be done, then they presently prepare to make every thing compleat; but if the Enthusiast says, All is well, then the conjuring Priests, Wizzards, and Witches, set themselves round the Table, devour the Meat which is offered to the Idol, and drink like Heroes. After they have had their Fill, every one goes Home, and if the Patient recovers, they ascribe it to the Virtue of their Enchantment. This Imposition of the Priests makes me call to mind

The Physical Jugglers among the Americans.

The *Americans* often cure their Diseases by violent Exercises, and thus by putting the Body in Motion, they break and dissolve the gross Particles which clog the Blood, and hinders a free Circulation: By this bodily Exercise only, those People find more Benefit than the *Europeans* do from all the Apothecary Shops; and it may be observed, that the continual Exercise of working People preserves them from a Number of Diseases and Infirmities, to which otherwise they would be subject, were they to live in Idleness.

The People of *Florida*, indeed, use Vomits, like the *Europeans*, but don't prescribe them, except in violent Diseases: They lance those Parts that are troubled with Rheumatism; but the *Brasilians* and the People of New *Andalusia* cure that Distemper by only rubbing the grieved Parts; they prescribe
their

their Patients a long Course of Abstinence; for they think the best Way to cure Distempers, is to starve them out.

Sweating is one of the most common Remedies the *Americans* make use of; which is performed by the People of the upper Part of *Mississippi* after this strange Manner:

They make a Hot-Bath, into which the Patient goes stark naked, accompanied by others, naked as himself, whose Business is to rub him: This Bath they cover with the Hides of Wild Bulls, Flint-Stones, and Pieces of Rock, red hot. The Patient thus shut up in the Bath, is obliged to keep in his Breath every now and then; and while the Juggler is singing as loud as he can bawl, those who are in the Hot-Bath sing also all the while they are rubbing the Patient. They cure Diseases of the Legs and Thighs, by lancing the Part infected with a Knife made of Stone; afterwards they rub them with Bear's Oil, or with the Fat of some other wild Beast: They have an Antidote to expel the Poison of Serpents, and make a sovereign Potion against Agues.

The Savages at *Canada* also make use of Sweating: Their Bagnio is a Kind of Oven, covered with Mats, Skins, &c. in the Centre whereof they put a Porrenger full of burning Brandy, or great Stones made red hot, which causes such an intense Heat as throws them immediately into a Sweat: They never let a Week pass without Sweating, and make no Scruple to throw themselves in the Winter-time into cold Water or Snow, when they are all over in a Sweat.

The Savages of *Paria* plunge such as are sick of a Fever into the River; and afterwards make him run the Gantlet round a great Fire, till he is out of Breath: Sometimes they prescribe Abstinence to

their Patients; at other times Bleeding, when they open a Vein in his Reins.

If they despair of a sick Person's Life, they carry him to a Wood in his Hammock, which they hang between two Trees, and dance round it all Day; at Night they give him Provision for four Days, and leave him to Fate: If he happens to recover, then his Relations make Rejoicings; but they don't trouble themselves, nor lament his Loss much, if he should die.

All such as are call'd Jugglers among the *Americans*, are both Priests and Physicians; to which Dignity they cannot arrive, till they have undergone a Probation; the Manner of which is this:

They are shut up in a Hut for nine Days, and are allow'd no other Sustenance than Water: The Novice holding a Gourd-Bottle in his Hand, full of Pebble Stones, makes a continual Rattling and Noise with it: He invokes the Spirit, and beseeches it to speak to him, that he may be admitted into the Number of Physicians: All this while he utters dreadful Screams, Howlings, Distortions, and Agitations, till he puts himself out of Breath, and in his Extasy foams at the Mouth in a most frightful Manner. This Hurly-burly sometimes is interrupted by a few Minutes of Sleep; but at the ninth Day, when he comes out of the Hut, he boasts of having discoursed with the Spirit, and of having receiv'd from him the Gift of healing Diseases, laying Storms, and changing Weather.

Having passed this Probation, the Priest is authorized to act the Physician, and to visit the Sick, whom he examines very carefully, and promises to cast out the evil Spirit: Then he sings, dances, howls, screams, and tumbles; and after all his Nonsense he comes and sucks the Patient in some Part of his Body; and drawing some little Bones out of his

his own Mouth, tells him, that he has taken them out of his Body.

In *North America* the Physician comes to the Sick with a Bag on his Shoulder, which contains the Medicines, having also a Gourd-Bottle in his Hand: Then he sings upon the Subject of his Medicines, beating time with the Bottle, which is fill'd with little Stones: The Company which meet on this Occasion, are suddenly seiz'd with enthusiastick Fits, so that nothing is heard but mingled Noise of Voices and Gourd-Bottles: Then the Physician takes out his Drugs, breaks out into some Invocations, and begins to sing again, continuing in the most violent Agitations; after which he draws near the Patient, examines his Body with that Attention, as though he was a profound Artist: He tells him very gravely, that he has a Spell in such a Part of the Body, which he must throw out: The Relations of the Patient listen to the Sentence, and whilst the Medico-Priest seems wholly employ'd on the Method of applying his Medicines, they collect their Presents for his Fee: Having recover'd himself from a Kind of Lethargy, he tells them, that he has found out the Distemper; whereupon the Relations withdraw, and abandon the Patient entirely to his Care: After he has tortur'd him with his Medicines, both outwardly and inwardly, and put him into violent Agitations, he acquaints the Company that he is either cured, or is incurable; and that the Spirits being too powerful for his Charm, do all they can to destroy his Work.

This puts me in Mind of what I have read of *A strange Cure perform'd by the Brasil Physicians, on the Body of a King of that Country.*

Jacob Rabbi, who for a long Time had lived among the *Tapyns*, (*Brasilian Canibals*) tells us,

that when *Dragut*, King of that Country, was taken with a Pain in his Side and in his Legs, and none of his Physicians were able to relieve him, he made a Journey to consult those of a neighbouring King: Three of them readily undertook the Cure; The first chew'd a good Quantity of Tobacco, and spit it upon the Body of the Patient; then with his Mouth he took hold of his Knee, suck'd very hard, and made a dismal Noise: When he had done this, he emptied some corruptive Matter out of his Mouth into his Hands, and produced a little live Fish, not unlike a small Grig: This Animal, said he to the Company present, has been the Cause of all the Pain the King suffer'd in his Legs.

The second Physician suck'd the King's Belly, and roar'd like a Lion; at last he produced a white Stone, much like a Rose Bud.

The third Physician suck'd his Side, and shew'd something which imitated a Root; and in this Manner King *Dragut* was restored to his Health again. To those Impositions may not improperly be join'd.

The Method which the Physicians of Madagascar use in curing DISTEMPERS.

The Priests in that Island have their several Degrees and Offices; some practice Physick, but are the greatest Cheats and Imposters imaginable: They make *Massearabes*, that is, small Scrolls, on which they write Charms in *Arabick*, and sell them to the Rich, as a certain Preservative against all Evil Accidents, Sickness, Thunder, Lightning, Fire, Enemies, nay even against Death itself.

Those Imposters are great Gainers by their Traffick, who in Exchange for their Slips of Paper have Cattle, Gold, Silver, Cloaths, or other Things of Value: They are frequently called to the

the Sick People for Advice ; and having given them some medicinal Draughts, prepared of Roots and Herbs, they hang a Charm about their Necks, pretending to calculate the Time of their Recovery. If the Patient is not cured by that Time, they fix the Cause on something or other that has frustrated their Endeavours, and then begin a new Course again ; and this they continue so long till the Patient either dies, or happens to recover : The mean while those Rogues strip the sick Persons of their Friends of all their valuable Things, under Pretence to purchase more valuable Remedies for the Patient's Recovery.

In such Manner the credulous Multitude, have always been deceived and imposed upon, by these and other cunning and crafty Knaves, who made it their chief Study to deceive and confound People both out of their Senses and Money. The *Grecians*, and even the *Romans*, though a wise People, were not free from such superstitious Impositions of their Priests. I shall quote here one Instance, which was formerly transmitted to Futurity, on

A Table that was in the Temple of Æsculapius, at Rome.

on which were registred in *Greek* Letters the following remarkable and miraculous Cures.

“ Within these few Days the Oracle declared to
 “ one *Caro*, who was blind, to approach the sacred Altar, and to bend his Knees there ; then
 “ to go from the Right to the Left, and lay five
 “ Fingers on the Altar ; after this to take up his
 “ Hand, and lay it on his Eyes : By performing
 “ which, he was perfectly restored to his Sight, in
 “ the Presence of all the People, who shouted for
 “ Joy, on Account of so great a Miracle, wrought
 “ under their Administration on the Emperor
 “ *Antonio*. “ *Lucio*,

“ *Lucio*, who long had been tormented with
 “ the Pleurisy, and given over by his Physicians,
 “ was advised by the Oracle, to take the Ashes off
 “ the Altar ; to mix them with Wine, and to put
 “ it to the Place afflicted ; which having done, he
 “ was restored to his Health.

“ *Julian*, voided a great Quantity of Blood, and
 “ finding no Help, was told by the Oracle, to
 “ go to the Altar, to take some of the Cornels of
 “ Pine-Apples, which mix’d with Honey he should
 “ eat for three Days : By this he was cured of his
 “ Disease ; upon which he returned and thanked
 “ the God in the Presence of the People.

“ *Valerio Apro*, a blind Soldier, was by the di-
 “ vine Oracle commanded to get the Blood of a
 “ white Cock, to mix it up with Honey, and
 “ work it to an Ointment ; then to anoint his
 “ Eyes therewith for three Days : Whereby he was
 “ restored to his Sight, and thank’d God in a pub-
 “ lick Manner.

After that Gentleman had done, another of the
 Company observed, that it was not so strange to
 hear how those Impostors took the Advantage of
 People who lived when Ignorance, Idolatry, and Su-
 perstition were at the Helm ; as it is surprizing to
 see more civilized Nations still deluded by them : If
 we compare the profound Ignorance of the *Indians*,
 with the Illumination in which Christianity has ap-
 peared, we shall find that the Notion of Sorcery,
 Enchantment, and Witchcraft never was more
 firmly maintained by the former, as it is still fa-
 voured and greatly adher’d to by the latter. I
 might produce innumerable Instances (proceeded the
 Gentleman) to prove the Truth of this Assertion
 were I not apprehensive of being deemed too severe
 in making this Comparison : Nevertheless, ra-
 ther than to break off without demonstrating what
 I have

I have said, I shall quote a few Examples, from which it will appear that some Christian Nations did, and still do favour Superstition as much as the *Indians* or any other idolatrous People.

It was in the Year 1629, and on the 27th of *September*, when the *Spanish* Garrison quitted *Hertogenbosch*, and the States of *Holland* took Possession of the Place, where they found several of the Inhabitants had Charms, wrote upon Paper, some for a Preservative against Powder and Ball, and others against the Plague. I shall omit the first, and only give you a Translation of those which they pretended; they were as follows:

Preservatives against the Plague.

The *Roman* Emperor has sent to our Holy Father, the Pope, to have his Advice against the Plague; to which the Holy Father return'd for Answer, that the People should wear the following Holy Names about their Necks, *viz.*

Jesus, Mary, Anna, Michael, Bernard, Nicoles, Sebastian, Christoph, Martin, Silvester, Rock, Fredergue, and Gertrude; and that for nine Days together they should each Day say fifteen Pater-Nosters, five Ave-Maria's, and seventeen Rosaries: Whoever does this, shall not die of the Plague; for this has been experienced in many Cities, where the Infection has ceased through the Hand of God the same Hour.

Jesus Christus natus est, I.

Jesus Christus crucifixus est, II.

Jesus Christus sepultus, est, III.

+ *Amen.*

This must be wrote on Slips of Paper, and be taken one of them every Day.

+ *Christus*

+ *Christus* + *natus* +
 + *Christus* + *passus* +
 + *Christus* + *à mortuis resurrexit* +.

This must be wrote upon five Sage Leaves, taken one every Morning fasting, with saying five Pater-Nosters and five Ave Maria's.

The *Saluters* (a certain Order in *Spain*) make the People believe, that by uttering the Name of *St. Catharine*, they have Power to heal Wounds; others, in *Italy*, pretend to heal the Bite of a Serpent by Virtue of *St. Paul's* Name, and others by that of *St. Hubert's*: The *Agnus Dei*, Relicks, and Charms, which for several Uses are distributed among the *Roman* Catholicks, by the Authority of the Pope himself, are sufficient to witness the Superstition of that People.

This is not only the Case among *Roman* Catholicks, but also among Protestants: When *Gustavus Adolphus* was with his Army in *Germany*, the Soldiers were very much addicted to those superstitious Follies of Inchantments, Sorcery, and the preparing of Charms, whereby they pretended to make themselves hard and impenetrable. Their Amulets or Charms were wrote either upon fine Paper, abortive Parchments, Wafers, or other fine Substances, with particular Characters and Crosses: Some hung them about their Necks, others would swallow them in the D—I's Name, and thereby think themselves Proof against Fire and Sword, for four and twenty Hours. Some had the first Chapter of *St. John's* Gospel wrote on Parchment, which they conveyed by stealth into *Roman* Catholick Churches, under the Altar Clothes, and after three Masses had been said over it, they put it into a Goose-Quill, or a Nut-shell, and closed it

it with Sealing-Wax; or, having it set in Gold, hung it about their Necks: These and many other such hellish Pranks they play'd so long, till the King was oblig'd to prohibit them by a severe Edict.

Were I to relate all the superstitious Customs of this Kind, practis'd in different Countries among Christians, I should tire your Patience; but since our Conversation at present has been chiefly upon Sorcery, Impostures and Superstition, I shall conclude by giving you

A Translation of an Edict, lately publish'd in Poland, by the Bishop of Cujavia and Pomerellia, concerning SORCERY, ENCHANTMENTS, and WITCHCRAFT.

Chris^topher Anthony in Slupow Szembek, by God's and the Apostolick Grace, Bishop of *Cujavia* and *Pomerellia*: To all People in his Diocese, both Spiritual and Temporal, Grace of God, Peace, and Welfare.

It is surprizing to hear, how every Year Persons are apprehended, and without Ground and Reason accused and indicted of Sorcery and Witchcraft; but far more astonishing are the Proceedings of ignorant Judges and Justices, who in Contempt of the higher Powers, the known Laws of the Realm, and Authority of our Episcopal and Spiritual Function, not only commit them upon the Credit of malicious Aspersions, and the Oaths of such Informers whose Ignorance, Stupidity, or Malice were the only Motives of their Information; but also put the Persons accused of Witchcraft to the ludicrous and superstitious Water-Trial; by binding their Hands behind their Back, veiling their Eyes, and unmercifully clinging their Hands in a split Block; also by torturing them three Days, to

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bring those poor Wretches to Confession, without other Proofs, or creditable Witnesses.

Thus by the terrible Pain, and the Dread of an horrible Engine, they have not only declared themselves guilty, but also impeached others, entirely innocent; who after having undergone the Torture, have been bound again, put in Stocks and been singed, and at last been wickedly condemn'd to the Flames.

We cannot without Horror and Trembling reflect on the Sufferings of so many honest and innocent People of both Sexes, who upon being impeached of being Wizzards and Witches, have suffered Tortures, lost their Lives, Reputations, or gain'd the ill Will, Dread and Hatred of their Neighbours; by which, Christian Love and Charity has been destroy'd, and the innocent Blood has call'd to God for Vengeance: Wherefore, to avert God's Wrath and Punishment over the whole Kingdom for those abominable Crimes, we forewarn and charge all Judges, Justices, all Informers and others, on Pain of publick Excommunication, not to act in such Cases without our Spiritual Inspection: We shall commission Men, prudent and experienced in the Laws of the Land, to examine into the Merits of the Accusations, in order to have them afterwards tried before a spiritual Court; and we order that all the Impeachments and forc'd Confessions be null and void; and that the Prisoners be allow'd to walk free, without any Fetters; not to hurt or wound Persons when taken, nor to blind their Eyes, nor make them undergo the Water-Trial: And in order to prevent such Proceedings for the future, we have order'd this to be publish'd from the Pulpit in all the Churches of our Diocese; to the End, that if any Informations should be given
about

about Witches, we, or our spiritual Court may be immediately acquainted thereof: And to prevent more effectually pious People from being disturb'd in their Devotion, we command our Clergy to take particular Notice of such as during Divine Service should call out, grumble, bark, or make any other unbecoming Noise, to force them out of the Church: And in case such Demoniacks should accuse any one of Witchcraft, it is our Will, that he be forthwith apprehended, in order to enquire about the Truth of his Accusation; for the Devil being the Father of Lies, it cannot be thought he should betray his own Cause, and excite his Creatures to Repentance: It is also against Law and Reason, to convict one upon the Accusation of a Demoniack; for we have experienced, that some out of mere Laziness, others out of Villany and Resentment have feigned themselves possess'd, thereby either to draw Alms of charitable People, or else deprive the Innocent of their good Name and Reputation.

And in Case any of the Clergy in our Diocese should be found guilty of Neglect, or conceal such Proceedings from the Spiritual Court, or even boast of knowing a Witch or Wizzard by looking in their Faces, they will not only load their Conscience with Guilt, but be also liable to condign Punishment. Should there be any real Demoniacks, (which will require a very careful Scrutiny) they will be relieved by Exorcism, prescribed by the Church; and in extraordinary Cases we require to send them to the Exorcists, appointed by us: Let every Priest, but especially Preachers, instruct common People in their Duty, and draw them from superstitiously observing natural Events; from unwarrantable Blessings, from using holy Names to profane Things, and from believing those

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invented Tales, calculated for the Gain of the Publishers of them; all which abominable Notions every Preacher ought to dissuade People from: Moreover we prohibit all Manner of Soothsaying or Fortune-telling, perform'd either by Water, Fire, Lead-melting, Wax-casting, Going backwards, Burning Distempers, &c. as being Delusions of the Devil: Wherefore whoever can discover Conjurers, Soothsayers, and Fortune-tellers, is required to inform the Spiritual Court of them, in order to release them by wholesome Doctrine from the Power of Satan: We also charge every Preacher and Confessor to exhort those People to Repentance; and Parents, whenever they observe any Tendency in their Children towards Superstition, to wean them in time from such Follies. And we also recommend to declare in publick Teaching, that none ought to build his Fortune on such Chimera's, but to depend on God, and trust to the Merits of our Saviour, the Intercession of the Virgin *Mary*, and the Protection of the holy Angels. And in Order to secure them from all diabolical Arts, Things consecrated with Holy Water, as Palms, Herbs, and the Relicks of Saints may be made use of; but in Case the Parents themselves should be found to favour such idle Arts, the Priest is to endeavour to prevent the spreading of the Evil, by exhorting them to Repentance; and upon Non-Amendment, to give them over to the Spiritual Court of Judicature.

Lastly, we exhort every one by these Presents, to beware of the Snares of the Devil, which he lays to catch Mens Souls; and rather overcome temporal Misfortunes and Losses, than to put themselves in Danger of losing their eternal Welfare. The Grace of God, and his Power will protect us, if we observe his holy Laws: Which Grace and
Pro-

The *Entertaining* CORRESPONDENT. 157
Protection, with our Episcopal Benediction, be
with you.

CHRIST. ANT. SZEMBECK,
Bp. of Cujavia and Pomerellia.

After this another Gentleman addressed himself to the Company, and told them, that the Translation of the Edict of the Polish Prelate was something very curious in its Kind, and thanked the Gentleman who had entertained the Company therewith; but, says he, as it has lead us in some Measure from what was at first proposed, and nothing having been said concerning

*The European Physicians and their Methods in
the Practice of Physick.*

it will not be improper to say Something concerning them. I remember to have read an English Translation of a learned and noted Author, who paints that Profession in his Time, with such lively Colours, that I think it will not be amiss, for to shew the Picture, to such as have not had an Opportunity of seeing it before, in the Strokes the Translator has copied it.

“ THE Physicians, (says the Translator)
“ claim the next Rank to the Divines; for
“ they argue thus: As there are three Sorts of
“ Goods, *viz.* the Goods of the Soul, the Goods of
“ the Body, and the Goods of Fortune; so of the
“ First the Divines takes care, of the Second the
“ Physician, and of the Third the Lawyer: But
“ their Claim was once determined by a witty
“ Question. — Some of these Contenders
“ desiring to know what Order and Method was
“ observed in leading Criminals to Execution,
“ which followed, and which should precede,
the

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“ the Thief or the Hangman? And when one
 “ answered, that the Thief went before, and the
 “ Hangman followed, the other presently gave
 “ Judgment, that the Lawyers should go before,
 “ and the Physicians follow, denoting the remark-
 “ able Robbery of the one, and the rash Murder
 “ of the other.

“ Men generally are sweetened by fondly hoping
 “ and believing every one to be a Physician, that
 “ proffers himself as such, though their be no De-
 “ lusion more dangerous. — Hence it is that
 “ Men generally seek for Help from Death; he
 “ being the best Physician esteemed, whom the
 “ Apothecary, that shares with him, recommends,
 “ or deceives the Person; whose Servants are at
 “ the Physician’s Devotion, who like Panders for
 “ Reward commend him with Praises to the Sick.
 “ He is also accounted a most excellent Physician,
 “ whom a Velvet Coat, or two or three good
 “ Rings upon his Fingers shall make to be admir’d;
 “ or else his being a Foreigner, or a great Tra-
 “ veller; or else his being of such or such a Re-
 “ ligion. Of no less Efficacy to give them Credit,
 “ Fame, and Authority, is a solid Confidence,
 “ and a constant bragging of his Receipts: Add to
 “ these a Spirit of Contradiction; many *Greek* and
 “ *Latin* Sentences, and the Names of Authors,
 “ which make him seem learned. Thus, armed
 “ with a leaden Gravity, but a military Confi-
 “ dence, he undertakes the Trade of a Physician:
 “ First, he visits the Sick, looks upon his Urine,
 “ feels his Pulse, considers his Tongue, feels his
 “ Sides, examines the Excrement, enquires into
 “ his customary Diet; and if there be any thing
 “ more privately kept, he desires to find it out,
 “ as if he would weigh the Humours of the Patient
 “ in a Pair of Scales: Then with great boasting he
 “ pre-

“ prescribes Medicaments: R. *Catapotia*; let blood;
“ give Glysters; use Pessaries, Ointments, Plaif-
“ ters, Lozenges, Masticatories, Gargarisms,
“ Fumes, Quilts; use Preserves, Waters, Trea-
“ cles, &c. If the Disease be light, and the Pati-
“ ent dainty, then will the Physician invent fine
“ pleasing Gugaws, fit for Women and effeminate
“ Persons. Provoking Sleep sometimes with
“ hanging Beds; sometimes extenuating the Dis-
“ ease with Baths, Frictions, Cupping-Glasses;
“ sometimes refreshing the Sick with delicate Diet
“ and Change of Air. And to obtain greater
“ Fame and Authority, observing Times and
“ Seasons, and seldom administering Physick but
“ according to the Directions of some mechanical
“ Ephemeris. He also claims a great Authority
“ over the Apothecary, many times ordering him
“ to make his Medicines before him; pretending
“ himself to be at the Choice of the best Ingredients
“ when for the most part he knows not good from
“ bad, nay hardly knows the Things themselves
“ when he sees them. But if the Patient be rich,
“ and a great Person besides, then for his greater
“ Fame and Profit he prolongs the Distemper as
“ much as may be, although perhaps he might
“ have cured it with one single Medicine: Some-
“ times exasperating the Disease, he brings the
“ Patient to Death's Door before he will cure it,
“ that he may be said to have delivered the Patient
“ from a dangerous Fit of Sicknefs: If he meets
“ with a Patient whose Distemper is dangerous,
“ and that he finds the Effects of the Cure to be
“ doubtful, then he uses these Stratagems: He
“ severely prescribes Rules of Diet; he commands
“ unusual Things, prohibits Things common:
“ He extols with great Arguments what he offers
“ himself; what others bring he utterly condemns;

on

“ on the one Side threatning Ruin, on the other
 “ Hand promising Life. If he doubt of the Event,
 “ he perswades the Patient to call a Council of
 “ Doctors, desires an Assistant, to proceed more
 “ warily in the Cure, for fear lest any one coming
 “ alone, should perform a Cure, and take from
 “ him the Glory of the Business. If any thing
 “ falls out amiss with the Patient, or that he has
 “ killed him by his most signal want of Skill ;
 “ then he excuses himself, by pretending some
 “ sudden Deflux or Rheum, or some other Chance
 “ neither to be helped nor avoided ; or else he
 “ accuses the Patient for not observing his Direc-
 “ tions, or else blaming those that tended for
 “ want of Care ; or else he blames his Associates ;
 “ or else throws all the Blame on the Apothecary :
 “ thereby endeavouring to prove that no diseased
 “ Person ever died but through his own Fault, nor
 “ that ever any was cured but by the Help and
 “ Art of the Physician. ———

“ To say the Truth, Physicians are the most
 “ wicked, quarrelsome, envious, lying Persons in
 “ the World ; for so they quarrel one among ano-
 “ ther, that there is not a Physician to be found,
 “ who shall approve one Remedy prescribed by
 “ another, without Exception, Addition, or Alte-
 “ ration ; whence it is become a Proverb, *The*
 “ *Envy and Discord of Physicians* ; for what one
 “ approves, the other laughs at : There is nothing
 “ certain among them, but all Promises are mere
 “ Trifles, and airy Lies : Hence the common
 “ People, when they would set out a noted Liar,
 “ they cry, *Thou ly'st like a Physician* ; for it is
 “ their chief Study, to follow their own new In-
 “ ventions, and neglect the wholesome Precepts of
 “ Antiquity : And those few Things which they
 “ do know, they conceal, as if it did not consist
 “ with

“ with the Authority of their Art to divulge their
 “ Knowlege ; and out of Envy to others, deprive
 “ our Lives of the Remedies which other Mens
 “ Labours have found out. They are moreover
 “ superstitious, arrogant, unconscionable, proud,
 “ and covetous ; having this Sentence always in
 “ their Mouths : *While there is Pain, take* : And
 “ if the Pain ceases in one Part, they take Care
 “ that it increases in another, for fear the Cure
 “ should be too soon perfected : We read of
 “ *Peter Apponius*, who professing Physick in *Bo-*
 “ *lonia*, was so covetous and arrogant, that being
 “ sent for one time to a Patient out of Town, he
 “ would not attend under less than fifty Crowns a
 “ Day : And being sent for by *Honorius* the Pope,
 “ he covenanted for four hundred Crowns a Day.
 “ Besides, we find it related by *Pindarus*, that
 “ *Æsculapius*, the Parent of Physick, was struck
 “ by *Jupiter* with Thunder for his Covetousness,
 “ for that he had practised Physick, with Extor-
 “ tion, and to the Hurt of the Common-wealth.
 “ If a sick Man happens to recover out of their
 “ Hands, there is such an Applause, that the
 “ Tongue of Man can scarce suffice to express the
 “ Wonder of the Miracle, as if *Lazarus* had
 “ been raised out of the Grave ; claiming the Life
 “ of the Patient to be their Gift, and that they
 “ have brought him back : But if one unfortunatel-
 “ ly happens to die in their Hands, then they
 “ blame Weakness of Nature, the Strength and
 “ Fury of his Disease, the Unruliness of the Patient :
 “ That they are Physicians, not Gods : That they
 “ can cure those that are to be cured : That it is
 “ not their Business to raise the Dead ; that they
 “ have nothing to serve the Diseased with, in Dis-
 “ charge of their Duty, but their Experience :
 “ And with such Vanities as these they maintain
 VOL. II. Y “ their

“ their Pride : Others that die, they accuse of In-
 “ temperance ; and when they have killed a Man,
 “ yet they demand Satisfaction for their Bills, for
 “ those as might have been alive without them ;
 “ depriving Patients both of Money and Life at
 “ once, and preserving a safe Conscience to them-
 “ selves, knowing their Faults (as *Socrates* says)
 “ to be covered in the Earth ; as also from that
 “ there is never no returning from Hell or the
 “ Grave, to accuse them of their Unskillfulness,
 “ Exactions, and Homicide.— *Rasis*, Conscious
 “ to himself of the great Stupidity of sick People, as
 “ also of the contentious Stolidity of the Physicians,
 “ giving Advice both to the Patient and the Phy-
 “ sician, persuades in his Aphorisms to take only
 “ one Physician ; for the Error of one brings great
 “ Shame ; and the advantageous Success of one,
 “ is equally prais’d : But he that makes use of
 “ more than one Physician, commits the greatest
 “ Error. Thus *Rasis*.—This is confirmed by an
 “ ancient Inscription on a Monument, *A Troop*
 “ *of Physicians was his Bane* ; and by the Greek
 “ Proverb, *The Admittance of many Physicians lost*
 “ *the Patient* : As also by that Saying of dying
 “ *Adrian, Multitudes of Physicians have killed a*
 “ *Prince*. Therefore they cannot be more profi-
 “ table or more wholesome Counsel given for the
 “ Preservation of Health, than to abstain from
 “ Physicians ; for we owe our Health to God,
 “ not to Physicians. Therefore was *Asa* King of
 “ *Judab* reprehended by the Prophet, because he
 “ *sought not the Lord* in his Sickness, but trusted to
 “ the Skill of the Physician ; to whose Directions
 “ they who give themselves over, can never be
 “ well ; for there is no Life so comfortless as
 “ that which is governed by, and leans upon the
 “ Confidence of their Art. Were it true that
 Phy-

“ Physicians knew (and I would they did know)
 “ all the Virtues and Effects of the Elements,
 “ Herbs, Roots, Flowers, Fruit, Animals, Mi-
 “ nerals, and all Things which Parent Nature pro-
 “ duces; yet would they be so far from making
 “ a Man immortal, that they would not be always
 “ able to cure a slight Disease. How often has
 “ the Remedy failed, that ought to have cured!
 “ That which the Remedy ought to have thrown
 “ off, it hath not; and at last, after great Pains
 “ and Cost the Patient dies, even in the Presence
 “ of the Physician. What Hope then can we re-
 “ pose in the Physicians whose Experience, as
 “ their own *Hypocrates* confesses, is erroneous?
 “ What Certainty can the Physicians promise us,
 “ if it be true what *Pliny* writes, That there is no
 “ Art more inconstant than Physick, nor more
 “ subject to Change: Many Nations there were of
 “ old, and now to this Day living without Phy-
 “ sicians, strong and lusty, beyond the Age of
 “ Decrepitness, exceeding an hundred Years:
 “ Contrarily, those more soft and delicate People,
 “ who make use of Physicians, for the most Part
 “ grow old before they have lived half their Years,
 “ and the Physicians themselves, we find, more
 “ crazy and short lived than other People. Hence
 “ one answered *Lacon*, saying to him, *Thou hast*
 “ *no Distemper; Because* (said the other) *I am not a*
 “ *Physician's Wife*. Another saying to him, *You*
 “ *are a true old Man. Because* (said he) *I never*
 “ *us'd Physician's Advice*; shewing that there is
 “ no Way more certain to Health and old Age
 “ than to want a Physician. If any one shall say,
 “ that many have recovered by the Help of the
 “ Physicians; we answer, that many more have
 “ died, towards whose Relief the Physician's Skill
 “ has nothing at all availed.

“ The *Arcadians*, as *Pliny* relates, used no other
“ Medicaments than Milk in the Spring, because
“ then the Herbs were most full of Juice; and they
“ chose above the rest Cow’s Milk, as feeding most
“ upon Herbs. The *Laconians*, *Babylonians*,
“ *Egyptians*, *Lusitanians*, as *Strabo* and *Herodotus*
“ affirm, rejected all Physicians; but they brought
“ forth their Sick into the Streets and Market-
“ places, that they who had escaped the same
“ Disease, might advise them to the Remedies they
“ had tryed before; believing, as *Celsus* delivereth,
“ that nothing did more conduce to Recovery than
“ Experience, wherein we find the most learned
“ Doctors often overcome, by silly, Country old
“ Women, one of which has done more good with
“ one single Herb or Plant, than the most famous
“ Doctors with all their most elaborate Receipts;
“ for, they endeavouring the Cure of Diseases by
“ a compounded Mixture of several Drugs, go
“ more by Conjecture, than by any true Know-
“ ledge of the Cause or Reason of the Distemper,
“ rendring the whole Mass of Physick meerly a
“ Thing of Chance and Guess, whilst the poor
“ Woman, knowing the Virtue and Effect of her
“ simple Remedy, more easily by a natural Force,
“ a try’d Receipt, shall overcome and cure a Dis-
“ temper. On the other Side, the Physicians, by
“ the Help of Drugs and precious Gums, brought
“ from *India* at great Charge and Expence, pro-
“ mise great Cures; the poor Woman by cheap
“ and easy Remedies, that grow in her own Gar-
“ den, doth not only promise, but restore Health;
“ and Physicians themselves confess, that they
“ have several of them learnt many excellent Re-
“ ceipts from Women, worthy to be recorded in
“ their Works, and be made publick to Posterity:
“ Such as is the Receipt against the Pain in the
“ Head,

“ Head, which *Avicen* so much extols.— Many
 “ most excellent Physicians were of opinion that
 “ the best way of curing Diseases was by simple
 “ Medicaments. To which Purpose having fear-
 “ ched into the Qualities of Simples and found
 “ them out, they have left us famous Volumes on
 “ those Subjects, as *Chrysippus* of the Colewort,
 “ *Pythagoras*, of the Onion; *Marchion*, of the Rad-
 “ dish; *Diocles*, of the Turnep; *Phanias*, of the
 “ Nettle; *Apuleius*, of Betony; and many others,
 “ of other Herbs and Roots: But our Shop-Phy-
 “ sicians so little regard these Things, that they
 “ contemn them, call them Simpletons, that take
 “ Notice of Simples. But those Physicians that
 “ make use of simple Medicaments those (I aver)
 “ are the Persons to be both followed and consulted.
 “ But for our Shop-Doctors, I wish all People to
 “ avoid them, as meer *Hocus-pocus*’s, and Witches
 “ living upon our Deaths, by means of prodigious
 “ Compositions, and meerly making a Lottery of
 “ our Lives.— I myself have known and seen a
 “ most learned Physician, under whose Cure very
 “ few have escaped: I have known another half-
 “ witted Fellow, that has happily cured, not only
 “ his own Patients, but those who had been left in
 “ a desperate Condition by others; and I remem-
 “ ber I have read of a Physician that cured all the
 “ Noblemen and rich Men that fell under his Care
 “ but all his Patients that were of a mean Condi-
 “ tion either dy’d, or run very great Hazards.
 “ Hence we may easily see, that this Shop-Physick
 “ (where the good Fortune rather than Learning
 “ of the Physician prevails) is to be look’d upon
 “ only as a Piece of Fortune-telling, and to be
 “ exploded and condemned only as an Art of
 “ Murder and Witchcraft: Which made the *Ro-*
 “ *mans*

“ *mans* (when *Cato* was Cenfor) expel all Physicians, not only out of *Rome*, but out of all *Italy*, as abominating their Cruelty and Lying, for that they killed more than they healed.

This was the State of Physicians and Practical Physick among the *Europeans*, in the Time of *Agrippa*, our Author, who liv'd towards the End of the XIVth, and the Beginning of the XVth Century: But how much our Physicians since that Time have improv'd, would be a Subject too long for me to enter upon, since I fear I have intruded already too much on your Patience; neither is there occasion to do it, since scarce any body is ignorant of the Care, Caution, Industry, Generosity, Charity, Readiness, and Vigilance which attend the Profession of that Learned Body, to the great Comfort, Relief, and Prolonging of the Lives of numberless Families.

Having made this long Digression from the History of the Conquest of *Mexico*, I shall resume that Subject, and first say something concerning the unfortunate King *Moteczuma*, then reigning, who had been chose to the Royal Dignity by the unanimous Consent of the Nobility and all the People, against his Will and Inclination: To trace the great Revolution in *Mexico* at the Arrival of the *Spaniards*, more regularly, I shall begin with

The Election of MOTEZUMA.

Among the *Mexican* Nobility, the Family of *Navatlaci* bore the Sway, and was look'd upon Superior to all the rest: *Moteczuma*, the Head thereof, was a Man of few Words, but of a penetrating Wit: He much frequented the Temple of *Vitzliputzly*, in order to inform himself concerning his Conduct. In this Temple he had hid himself,

self, as soon as he was inform'd of being chose King; but when he was discovered, and by the Electors conducted to the sacred Hearth, he drew some Blood from his Ears, Cheeks, and Legs, according to the customary Offerings of his Predecessors: An Emerald was then hung to his Nose, and *Teskuko*, one of the Ministers of State, made the following Speech:

The great Happiness, most noble *Motexuma*, which this Empire is blessed with, by chusing you to the Royal Dignity, manifestly appears in the Joy express'd by all the People. None but your Shoulders were strong enough to bear the Burden of Government with Magnanimity and Prudence: The *Mexicans* are favour'd by the Gods, in having given them Wisdom to make such a glorious Choice. Who can doubt that you, favoured with the sacred Conversation of *Vitzliputzli*, will heal the Rents and Broils of this contending Nation. Leap then, O *Mexico*! and dance for Joy: Heaven has granted thee a Prince who is prudent, without Deceit; merciful, without derogating from Justice; valiant, without Baseness; and mild and meek, without disgarded Meanness. And now, O King, let not thy exalted Station make a Change in they well known Virtues: The Crown will cause anxious Cares for the common Good; for thy Precaution must extend itself over the whole Realm, and over every one of thy Subjects.

The King listen'd to this Speech with great Attention, and after *Teskuko* had stopp'd, he attempted thrice to answer him, but was every time interrupted by the vehement Motion of his Mind, which shew'd itself by breaking out into a Flood of Tears: At last, having recovered himself, he spoke to the following Purpose:

I see

I see full well, Sir, that your Addresses flow from the Spring of your Affection and Favour, considering the many illustrious Persons you have pass'd by, and the Honour you have shewn me, in chusing me your Principal. As I think myself wholly incapable of governing the numberless *Mexicans*, I shall be the more assiduous in craving the Assistance of him who is the Creator of all Things; and I beseech you to join in my Supplications to him. Having said this, he could not refrain from shedding Tears again.

Being declared King of *Mexico*, he reform'd his Royal Court, in furnishing himself with able Ministers, which he chose out of the Nobility, and dismiss'd those who were not of Noble Extractions; by which he gain'd the ill Will and Censure of the common People.

Having settled this, he gave Orders to prepare for his Coronation, which were executed the sooner, on account of a War which broke out between him and a neighbouring Nation that had revolted. He march'd against them with an Army of select *Mexicans*, intending to offer some of the Captives he should take, at his Coronation, as had been customary on such Occasions by his Predecessors: The War was carried on with such Success and Dispatch, that in a very little while he subdued the whole Territory of the Revolters, and punished their principal Leaders very severely: The Spoil and Prisoners were brought to *Mexico*, and the latter serv'd for the intended Offer.

At his Return to *Mexico* he was receiv'd with great Honour and State: The chief Lords handed him the Basin with Water, and attended his Table; an Honour done to none of his Predecessors. The Coronation Feast was kept with uncommon and never before heard of Magnificence:
There

There were acted several Comedies, Drolls, and other Sports, with Singing, Dancing, and Demonstrations of Joy; in short, the King seem'd to be establish'd on his Throne, universally belov'd by his Subjects, and dreaded by his Enemies; his Power, Grandeur, Riches, and Magnificence surpassing any of the Kings before him: But *Mutezuma*, after having several Years enjoy'd a happy Reign, was now so lifted up with Pride, as to assume Divine Honours; and not long after this Attempt, Heaven seem'd to foretel him his Downfal by several Prodigies.

The Idol at *Cholola*, call'd *Quezalcoalt*, declared to him, that a foreign People was in their Way, which would take the *Mexican* Empire into their Possession. The King of *Tezaico*, who was a great Conjuror, pay'd a Visit to *Mutezuma* at an unusual Time, and acquainted him, that it had been revealed to him by his Gods, that he and his whole Empire would meet with a great Downfal. Such like Prognostications were told him by many Conjurors, Soothsayers, and Sorcerers, and one of them told him the very Particulars and Circumstances of what should happen.

Mutezuma alarm'd at this, thought to pacify the Gods, and ordered a huge Stone to be brought, in order to perform a solemn Sacrifice thereon; and though a great Number of People went with Bars and other Engines and Implements to raise the Stone, they were not able to stir it; and after much Toil and Fatigue they heard a Voice, as it were, come from the Stone, which order'd them to desist from their vain Labour, for the Lord, who had created all Things, would not suffer it.

Mutezuma being inform'd of this, order'd the Sacrifice to be perform'd upon as it lay: Whereupon a Voice was heard, which said, Have I not

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told you it was the Will of the Lord who has created all Things, you should desist from your Attempt? And to convince you of the Truth thereof, you shall be suffer'd to move the Stone a little Way, but it shall be fix'd again so that you shall not be able to stir it; which happen'd accordingly: Nevertheless, they persever'd in their Prayers, and prevailed so much as to bring the Stone jult to the Entry of *Mexico*, where on a sudden it roll'd into a Ditch; and although they search'd for it a long while, it could not be found, till some time after the Stone happen'd to be found in the same Place from whence it was first remov'd, to the great Admiration and Terror of all that saw it.

About that Time appear'd a fiery Pillar in the Air, like unto a Pyramid, which rose at Midnight, and was seen for a whole Twelve-month: The exceeding rich Temple of *Ku* was set on Fire, when none was within or near it; and though all possible Endeavours were used to extinguish the Flames, it was to no purpose; the whole Building was reduc'd to Ashes, and the Water rather added more to the Conflagration than diminish'd it. A Comet appear'd above the Horizon at Noon Day, which took its Course from West to East, and cast a great Quantity of Sparks, or Darts of Fire: The Tail of it was very long, at the End whereof were three Figures, like the Heads of Men: The Sea between *Mexico* and *Tezeuco*, all on a sudden began to ebullate with great Vehemence, when at the same time no Wind was stirring; and its Waves were so raging, that they rush'd down several Houses near the Shore.

Sometimes a doleful Voice, like that of a sighing Woman, was heard, which said, O my Children, your Destruction is at Hand: At other times it
would

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would say, O my Children! where shall I carry you, to prevent your being lost? There were also seen Monsters with three Heads, which being brought before the King, they vanish'd; but the most strange Prodigy was

The Extraordinary WONDER-BIRD.

This Bird was catch'd by the Fishermen, and was of an odd Make, about the Bigness of a Crane. It was presented to *Mutezuma*, who was then at his own Palace, call'd the *Mournful*, and was painted all over black; for as this King had set apart several Palaces for Diversion and Mirth, he had also some appropriated for Solitude and Mourning. Whilst he was contemplating and reflecting on the Threatenings of the Gods, and the Prognostications of his Ruin, this Bird was brought to him. On the Crown of its Head was something like a bright Looking-Glass, in which *Mutezuma* observ'd the Beauty of the Firmament with all the glittering Stars: This Sight put the King into Amazement, the more because not one Star could then be seen on the Heavens. He then look'd again, and discover'd an Army coming from the East, who kill'd many People; The King indeed had his Soothsayers about him, who saw every thing as well as himself, but could not declare the Signification thereof. After this was pass'd, the Bird vanish'd, and was seen no more; at which *Mutezuma* was much surpriz'd.

The PEASANT carried away by Force,

was another Prodigy which happened about that Time, and was thus: A Peasant who was look'd upon to be a poor simple Man, demanded to be

admitted before the King; and being suffer'd to speak to *Mutezuma*, he utter'd these Words:

Yesterday, when I was manuring my Ground, an extraordinary large Eagle took me up, and carried me without Hurt to a Cave, into which I went: The Eagle then said, Most mighty Lord, I have brought him whom you order'd me to fetch: I look'd about me, to see with whom the Eagle talk'd, but could perceive nothing, only I heard a Voice, which said, Know'st thou the Man which lies stretch'd on the Ground before thee? Whereupon I look'd about me, and I saw a Man lie before me fast a-sleep, dress'd in Royal Garments, holding a Sprig of a well-scented burning Match in his Hand; and examining this sleeping Person narrowly, I found him to be *Mutezuma*; This seems to me is King *Mutezuma*, cried I: Thou say'st right, replied the Voice, look but again how he lies a-sleep, unconcern'd at the approaching Danger: Now his Time is come to atone for his Pride, Arrogance, and Tyranny; but he is so secure and careless as not to feel his own Misery; and that thou may'st see the Truth thereof, take the burning Match out of his Hand, and hold it to his Hip, and thou shalt find that it will not make him sensible.

I dar'd not draw too nigh the sleepy Man, for I fear'd the King; but the Voice said, Fear not, I am infinitely greater than this King; I can destroy him, and preserve thee, wherefore do as I bid thee. I then took the burning Match out of the King's Hand, and held it to his Hip, but he shew'd no Manner of Motion: When this was done, the Voice said, since thou see'st the King thus a-sleep, go to him, awake him, and tell him what has happened; and immediately the Eagle carried me to the Place
whence

whence he had taken me up. *Mutezuma* heard this Relation, but not without Apprehension and Dread, especially when (as some Authors say) he found his Hip was really scorch'd. Not long after this Prodigy happened

The first Arrival of the Spaniards in the Kingdom of Mexico.

In the fourteenth Year of the Reign of *Mutezuma*, namely *Anno 1517*, several *Spanish* Ships cast Anchor near the North Part of *America*, and the *Mexicans* who liv'd upon that Coast went in their Canoes to carry them Bread and other Provisions, also fine Cloaths on Board, in order to sell them: They were received very kind by the *Spaniards*, who gave them in Exchange colour'd Glass Beads and other Trifles, which, by the *Indians* were look'd upon as very precious Jewels: They told the *Spaniards* that they would carry them to their King, who, they said, was a very rich and powerful Prince: The *Spaniards* bid them tell their King, that they should not visit him this Voyage, but they should come again another Time, and take up their Lodging with him.

The *Indians* did as they were bid, and carried this News to *Mexico*, having painted upon a Cloath what they had seen, namely the Ships, and the Men in their proper Dress; and shewed all the Beads and other Trinkets they had receiv'd from the *Spaniards*. This Report surpriz'd *Mutezuma* very much, who charg'd those Newsmongers to keep Things very private, and divulge it to no Soul alive. The Day following he call'd a privy Council, to whom he shew'd the Cloath, Beads, &c. and ask'd their Advice on this Occasion, and how to order Matters, if Things should happen according to what the *Spaniards* had told them.

The

The following Year, 1518, the *Mexicans* espied again a Fleet of Ships on their Coast, at which *Mutezuma* was very much alarm'd: He call'd a Council, who all were of Opinion that it was their old Lord *Quezalcoalt*, who had promis'd them to return again; at last the King sent five of his principal Courtiers to the *Spaniards*, with rich Presents: They complimented the *Spanish* Admiral, who was *Cortez*, and told him, they were not ignorant that he was *Quezalcoalt*, who had promis'd them to come again: That *Mutezuma*, his Servant, had sent him rich Presents, and the Clothes he used to wear, when he dwelt among them, desiring him to accept of them.

Cortez did not refuse the Presents, which were no mean ones, and told them that he was the same whom they supposed, and treated them in a very friendly Manner: The following Day the chief Officers of the *Spaniards* repair'd all to the Admiral Ship, and after some Consultation they resolved to put the Messengers in some Dread and Fear, in order to make them have a Notion of their being great Hero's, though their Number was but small. Accordingly they fired all the Guns of the Ship, at which the *Mexicans*, who never before had heard of such Things, were put to the greatest Consternation, expecting nothing less than Heaven to fall on their Heads.

The Messengers returning to *Mutezuma*, reported every Thing they had seen and heard: He called all the Sorcerers and Conjurers, and admonish'd them to use all their Arts to expel the *Spaniards* from the *Mexican* Coast; but their Skill could not in the least hinder *Cortez's* landing his Men, and marching directly up the Country: The *Spaniards* had passed through the States of *Tlascala* (a People who maintained their Liberty and Govern-
ment

ment without a King) besides the Jurisdiction of another Nation, when *Mutezuma* being informed thereof was in great Perplexity : At last they entered the Territories of *Mexico*, and found it a Champion Country ; the Cities were fine and large, and made a magnificent Appearance with their great Number of lofty Towers : Some Villages were several Miles long, and every Thing gave them a Prospect of Grandeur, Riches, and Plenty. The *Spaniards* being advanced about half way to the City of *Mexico*, pitched their Tents : Here they were visited by four Ambassadors of *Mutezuma*, with a Retinue of 200 Persons : Their Message to *Cortez* was, that *Mutezuma* offered to become tributary to the King of *Spain*, and pay his Taxes to him in Gold, Silver, Silk, and Cotton, on Condition *Cortez* did not advance further ; for, said they, the Country is barren, and *Mutezuma* would be sorry to see his Friends want Provision. These Ambassadors brought several Presents, among which were 1000 Pound of Gold, and 1000 Callico Suits : But the *Tlascalans*, a People mentioned before, who never could be brought under the Subjection of the *Mexican* Government, and who had entred into a strict Alliance with *Cortez*, advised him, not to give Credit to what the Ambassadors said, for they knew *Mutezuma* was contriving Ways and Means to destroy both him and his Horsemen ; but the Ambassadors protesting earnestly against those Accusations, the *Spaniards* and they marched together to *Churultecal*, a large City belonging to the King of *Mexico*. The *Tlascalans*, to shew the Sincerity of their Engagements with the *Spaniards*, accompanied them with 100,000 Men ; but *Cortez* prevailed with them to lessen their Number to 6000, and send the rest back to their Country again.

At *Churultecal* the *Spaniards* were received with great Honour; nevertheless a Jealousy was observ'd among the People, and it was even reported that the *Mexicans* were gathered in a Body, not far from that City, with an Intent to fall upon the *Spaniards*, and to destroy them: There were 3000 Men in the City accused of being concerned in that Plot, who were all either shot, or cut to Pieces by the *Spaniards*, and the City was made subject to the King of *Spain*. *Cortez* upbraided the Ambassadors, who still were with him, about the Conspiracy, but they protested they were innocent of the Matter. He suffered some of their Retinue to be dispatched to *Mexico*, who returned within six Days, and brought ten Dishes of pure Gold, 1500 Suits, besides a great Quantity of Provisions, desiring the *Spaniards* again in the Name of their King, not to advance farther up the Country, for Reasons before-mentioned; and coming to the Borders of the Province *Chalco*, other Messengers came from *Mutezuma*, who repeated the same Instances. *Cortez* received them respectfully, made some Presents to them and *Mutezuma*, but continued his March forwards. In his Road he came to a fine Seat, belonging to one of the Chiefs of *Mexico*: Here *Cortez* was received by a great Number of Persons of Quality, and complimented on his safe Arrival: They furnished him with all Manner of Necessaries, and presented him with a thousand Pound of Gold, and forty Servants. The Day following there was a still greater Appearance of *Mexicans*, who were all Persons of Distinction: They brought a Message from the King, wherein they gave to understand, that *Mutezuma* waited *Cortez's* Arrival at his Residence. They then broke up, and pursued their Journey, till they came within four Leagues from *Mexico*, where in a small Town they

they tarried all Night ; but some Plot being discovered against them, 20 *Indians* lost their Lives. The next Morning *Cortez* was waited upon by 12 *Mexican* Lords, among whom was one about 25 Years of Age, who had more than common Respect shewn him ; for whilst he was carried on a Sedan, the rest walk'd before, to clear the Way. By this Person *Mutezuma* excused himself for not waiting on *Cortez* in Person, since his ill State of Health would not permit it.

Cortez, after he had marched through many large Towns and fine Cities, at last arrived in Sight of the Royal Residence, *Mexico* : Here he met above 1000 *Mexican* *Grande*es, richly cloathed after the Fashion of that Country : Every one paid their Compliments to *Cortez*, and each presented himself before him ; then bowing down, touched the Ground with their Hands, and rising up again, kissed it, in Token of a profound Reverence and Respect. Above an Hour was spent before they all had thus paid their Compliments : After which *Cortez* passed over a wooden Bridge, and through the Gate of the City, where he was met by *Mutezuma*, attended by about 200 Persons of Quality, who went barefoot, but were otherwise in very rich Attire. They went in a regular Order, two and two together ; and *Mutezuma* was led by the two chief Princes of the Empire, one of which was he who had been carried on a Sedan ; the other was the King's own Brother : These three were cloathed alike, except the King's wearing of Shoes, and the other two going barefoot. When *Cortez* was come near the King, he dismounted ; then *Mutezuma* and the two Princes paid him their Compliments in the same Manner as mentioned before : Whilst they were speaking together, *Cortez* flung a Collar of Pearls and Glais Beads about the King's Neck ; and the

King on the other Hand flung two Gold Chains (the Links whereof were in Imitation of Sea-Crabs) about *Cortez's* Neck: When this was done, the King ordered his Brother to attend *Cortez*; but himself marched with the other Prince a little before: Then the rest of the *Grandeos* performed the same Ceremony of complimenting him on his Arrival, and conducted him to the Palace of *Mutezuma*. Entering the Gates thereof, the King took *Cortez* by the Hand, and went with him into a great Saloon, where he seated him on a Throne of State, which he had ordered for his Reception; the rest of the *Spaniards* were well quartered in the Houses of the Citizens, and provided for in a handsome Manner: The King then took his Leave, and promis'd to wait on him again presently; and being returned, he presented *Cortez* with several costly Things of Gold and Silver, also with curious Feather-work, besides five thousand fine Silk Suits, wove in different Fashions. After the Delivery of those Presents, *Mutezuma* sat himself on another Throne, near to that of *Cortez*, and then spoke to him to this Purpose.

We have (said he) for some time past inform'd ourselves from the Records of our Predecessors, that neither I nor all those who inhabit this Country, had our Origin here, but that at first it was peopled by a foreign Nation: We know also, that a great Lord, to whom we were subject, and who conducted us into this Province, did leave us here, but himself returned to his native Country: After a long Series of Time, this Lord visited us again, when he found the Province divided into large Cities, and the Inhabitants married, and blessed with a numerous Offspring of Children: He then was endeavouring to carry us from hence, but we car'd not to comply, and absolutely refus'd to follow him;

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him ; moreover, we resolv'd never to acknowledge him any more for our Lord ; upon which he departed from us.

Ever since we have firmly believed, that one time or other his Successors would come hither, conquer this Country, introduce their own Laws and Customs, and bring all this Nation under their Subjection. Now if we consider that Part of the World from whence you came, as also the mighty King that has sent you, we cannot but conclude that he is our Sovereign Lord ; and the rather, since he was acquainted of our living here before you came from thence : Wherefore you may assure your self that we shall accept you as our sovereign Lord, in the Name of him who sent you : The whole Country of which hitherto I have been King, I deliver freely to your Government and Care, without any Artifice or Deceit : You find yourself in your own Country, and in your own House ; therefore be chearful and take your Rest, for I know you have undergone great Fatigues, not only in your Journey, but also in your warlike Engagements.

I easily apprehend that the People at *Churutecal* and *Cempoal* have informed against me, but pray, give no Credit for the future to any Thing that is said about me, but what you experience and see ; for those were my Enemies ; they revolted at your Arrival from their Obedience to me, and endeavoured to ingratiate themselves in your Favour by exclaiming against me. I am no Stranger to what they informed you ; they told you that I possessed Palaces and Houses which were lined with Gold ; that my Household Goods and Utensils were of pure Gold ; that I had assumed to myself the Honour due to God, &c. but now you see my House is built of Stone, Lime, and Clay : Then opening

his Cloaths, he shewed him his Breast, Behold, says he, I am composed of Flesh and Bone, and a mortal Man, who may be touched and felt; this will convince you of their false Report: I have indeed some Utensils which were left me by my Predecessors; but all what is in my Possession, is yours, you may make such Use thereof as you think fit: I will remove to another House, where I used to reside, and give all necessary Orders for your Accommodation: In the mean while expel every Thought that shall make you uneasy, and shew yourself chearful, for you are in your own Country, and your own Dwelling.

Cortez made him a short Answer; he confirmed him in his Notion, telling him that his King was the same whom they so long had expected; and after he had done, *Mutezuma* took his Leave, and departed.

Not long after this, when the *Spaniards* were busy in building a Castle at another Place, they were attacked by a Party of *Mexicans*, under the Command of their Captain *Qualpopoca*, who demolished their Works, and killed several of the *Spaniards*; on which Account the *Spaniards* set Fire to the City of *Almeria*, and killed a great Number of *Indians*. The Prisoners that were taken, laid the Blame all upon *Mutezuma*, saying, they had acted according to his Order, and that he had commanded them to fall on the *Spaniards*. From this Time *Cortez* contrived to take *Mutezuma* Prisoner, and keep him in his own Power; for which End he beset all the Avenues to his Palace, and he himself rode to *Mutezuma*, under Pretence of paying him a Visit: At first they talked merrily together; and at this familiar Conversation *Mutezuma* presented *Cortez* with several Curiosities of Gold; he also gave him his Daughter, and other *Spaniards* he presented with
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the Daughters of his Courtiers : At last *Cortez* began to tell him the Business he came about, and informed him how he was accused of being concerned in the Assault made upon his Countrymen, in which several of them had lost their Lives, and that it had been done by his Command.

Mutezuma excused himself to the utmost, and protested it was done without his Knowledge : He called immediately several *Mexicans*, to whom he delivered his Seal of State, which he wore about his Neck, and was composed of Jewels, with this Command, to depart to *Almira*, (a City about 70 Leagues from *Mexico*) and to bring *Qualpopoca*, with others that were guilty of that Fact, bound before him, as also every one who should offer to hinder them in the Execution of their Commission.

Cortez returned *Mutezuma* Thanks for his Readiness in detecting the Criminals, but intimated at the same Time, that as he was under an Obligation to give a strict Account to his King and Master concerning his People, it would be requisite for *Mutezuma* to reside with him in the same Palace ; of which he might chuse the best Apartments, and where he should be waited upon and attended by his own Courtiers, and the *Spaniards*. *Mutezuma* did not at all relish this, but at last, by overmuch Persuasion and good Words, he consented, and order'd his Domesticks to prepare the Lodgings for his Reception, after which he was carried thither on a Litter, his Nobles and Courtiers attending, as it were, the Funeral Obsequies of the *Mexican* Liberty.

Some Days after, *Qualpopoca* was brought in a Sedan, and delivered to *Cortez*, who sent him to Prison, together with the rest that were concerned in the Assault and Murder of the *Spaniards* : They all confessed freely that the *Spaniards* had been
killed

killed by their Hands; and being ask'd, whether they were subject to *Mutezuma*; Is there any other Lord I am to obey? said *Qualpopoca*: Being again asked, whether they had killed the *Spaniards* by the King's Order, or of their own Accord, they said it had been done without his Orders: But after they had received Sentence to be burned, they all declared that they had *Mutezuma's* Command so to do. Their continuing in this Tune when they went to be executed, caused *Mutezuma's* Legs to be fettered, at which he was as much surprized, as he was rejoiced when the same Day they were taken off again by *Cortez's* Order.

Cortez, after this, acquainted the Lords of the Land, and other Inhabitants who came to wait upon their King, that it was his Master's Pleasure *Mutezuma* should govern the Kingdom of *Mexico* henceforth as he had done before, yet as a Vassal to his King: He gave *Mutezuma* his Liberty to reside at his other Palace, or to continue with him: But the King chose to stay where he was, telling *Cortez*, that he was as well accommodated there as he could be any where else; which he did out of Policy, in order to shun all Opportunities of being unwarily drawn in by his Countrymen, thereby to gain the Ill-will of *Cortez*.

Sometimes he would divert himself with taking a Tour in the Country, but had always four or six *Spanish* Spies about him, who watched his Conduct very narrowly: On such an Occasion he was commonly attended by at least 3000 *Mexicans*, the greatest Part of which were Princes, Lords, and Nobles of the Land, who diverted him with Feasting, Entertainments, Singing, and Dancing.

One Day *Mutezuma* had summon'd all his Princes, Lords, and Nobles, and the States of the whole Empire, to repair to *Mexico*: Being come
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in his Presence, he made a Pathetick Speech, and admonish'd them, henceforth to acknowledge the King of *Spain* for their lawful Sovereign, and to pay him their Tribute and Obedience, since he was their ancient and natural Lord; I myself, said he, shall not be remiss in shewing the same Duty. He deliver'd this Speech with Shedding of Tears, and heavy Sighs and Groans, in which he was join'd by the whole Assembly: After this the States took their Oath of Fidelity to the King of *Spain*; and to testify their Sincerity, they deliver'd to *Cortez* a Quantity of Gold, about 3240 Ducats, which was a fifth Part, and according to *Cortez's* dividing, belong'd to the King of *Spain's* Exchequer; besides the Gold and Silver Utensils, costly Feather-Work, Shields, precious Stones, and other valuable Things, which *Cortez* put apart for the Use of his Master, then Emperor *Charles V.* and were valued at about 100,000 Ducats.

Cortez, who is the Author of this History, protests, that King *Mutezuma* had Abundance of Creatures imitated in Gold, Silver, precious Stones, and admirable fine Feathers, to the greatest Perfection, of which he had sent several Presents to the King of *Spain*.

Mutezuma himself made several fine Presents to *Cortez*, and among the rest such Suits as cannot be compared with any in the World, for their peculiar Workmanship, Variety of Colours, and their orderly Distribution: Among them were several Habits both for Men and Women, exceeding rich and fine; also Carpets and Counterpanes, either wove of Cotton or beautiful Feathers: He also presented him with twelve *Zerbatans*, or Wind-Tubes, which they used for Shooting of Birds; they were curiously laid over with various Colours, and both Ends covered with Plates of Gold, wrought in an exquisite
artful

artful Manner: The Purfes which belong'd to thofe Tubes were wove of Gold Thread, and fill'd with Bullets of pure Gold.

Whilst thus *Mutezuma* and *Cortez* enjoy'd a perfect Harmony and good Understanding, and every Thing feem'd, as it were, fettled in Peace, a dangerous Spark, that had for fome Time lain conceal'd in its Embers, broke forth in a Flame: This is exemplified in the Perfon of *Alvarado*, a *Spanifh* Colonel, who envying the Dignities, Honours, and Riches beftow'd upon *Cortez*, wanted to contrive how by removing him he might fupply his Place, and brought his Matters to that Pafs, as to occafion a Civil War, by which *Cortez* was oblig'd to go with fome Forces from *Mexico* to *Vera Crux*. His Abfence was attended with melancholy Confequences: *Cortez* had left a Sub Governor in his Room, who had ill Nature and Barbarity enough, not only to hinder the Merry-makings and Dancings which the *Mexicans* perform'd in Honour to *Mutezuma*, but caufed feveral of them to be ftrangled; at which the whole City was in an Uproar, took to Arms, and went directly to befiege the Palace where he and *Mutezuma* refided.

In order to quell this Tumult in Time, *Alvarado* oblig'd *Mutezuma* and another Perfon of great Note, to go to the Top of the Palace, and by prefenting themfelves to pacify the enraged Multitude: When the *Indians* faw their King, they were all filent, to hear what he had to propofe to them. His Attendant, with a loud Voice call'd to them, and bid them defift from molefting the *Spaniards* any more: That now they could be but of little Service to his Perfon, confidering his being kept a Prifoner by them. Whereupon a couragious noble Youth, whom the *Mexicans* intended to chufe for their King, made him this Answer: Be gone, faid he,

he, thou timorous and cowardly Wretch; we deny thee all Obedience, and will endeavour to inflict on thee the Punishment thou hast too well deserv'd: He call'd *Mutezuma*, in Derision, a Woman, and aim'd his Arrows at him; the common Mob also flung Stones at him, and, as *Cortez* writes, he was hit by one on his Head, of which he died the third Day after: But other Authors say, he had been massacred by the *Spaniards*, before they retired from thence; for the enraged *Mexicans* did so perplex them, that they were obliged to build two Bridges over two dangerous Waters, and to make their Escape at Midnight: Notwithstanding this, the *Spaniards* were pursued by the *Mexicans*, and being attack'd by them with uncommon Resolution and Courage, they killed above 300 of them, and took several Prisoners, whom they offer'd to their Idols in a most terrible Manner.

Mutezuma died a miserable Death; his Carcass lay unburied, like Carrion, till some of his Servants, out of Compassion, burnt his Body, and buried the Ashes in a mean Place. In this Manner the large and powerful Kingdom of *Mexico* lost not only its King, but was also entirely strip'd of its Liberty; for though at that Time the *Spaniards* were oblig'd to quit the Field, they were soon supplied with fresh Succours, and after many Battles and Engagements, wherein innumerable *Indians* were slain, brought it at last under their Subjection, in which it has continued ever since.

I should now give some Account of several other Things relating to *Mutezuma's* Court, his Table, Palaces, and several other Curiosities; but I rather defer it, and chuse to entertain you with some other Subjects, and first with one

About SLAVERY.

THE Author from whom I have made this Abstract, says, that the *Romans* deserved being commended for making their Servants and Prisoners Slaves: He shews the Advantage the *Turks* make of Slaves, and how serviceable they are in building Fortifications, manuring Land, building of Houses, Gardens, &c. And having made his Preamble, he begins with

The SLAVERY of the Turks.

It is necessary, says he, to know and distinguish the Difference of the *Turkish* Slaves, by Reason some of them are advanced to the highest Posts of Honour, whilst others all their Life-time are obliged to live in Contempt, Hardship, and Bondage: The Reason is this; As long as a Christian Slave continues in his Faith, he must not expect any good Usage, till he is either redeem'd by Money, or is generously set at Liberty by his Master: On the other Hand, a Profelyte has a Prospect of being advanced to Places of Profit and Honour; as have the Children which are taken from Christian Parents. As it will not be amiss to mention some Particulars about these Children, I shall first speak of such who either are delivered as a Tribute to the Grand Signior, or are taken in the Wars.

The Great Sultan sends every Year a certain Number of Officers to all his Provinces, who are commission'd to collect as many Christian Children as they can get, and Parents are obliged to part sometimes with three or four, according to what Number they have: They are carried to *Constantinople*, where such as are handsome and fit for Education, are made Choice of for the Service of the
Grand

Grand Seignior, Bashaw's, and others of the first Rank; the Rest are carried to Market, where Farmers and other People are ready to purchase as many as they have Occasion for: The Price is commonly a Ducat each. The Officer then sets down the Boy's Name, Country, Constitution, Age, and some certain Mark, whereby he may be known, and enters him in a Book, kept for that Purpose: After this he is entirely at the Buyer's Service. These Slaves generally meet but with very indifferent Usage; nothing else is allow'd them but Bread and Water, except that sometimes they are favour'd with a Mess of Broth, a little Fruit, or an Hasty Pudding: For Cloathing, they allow them no more than what covers their Nakedness, and saves them from the Severity of the Weather: All this while they are instructed in the *Mahometan* Principles; and growing inured to Hardships, unacquainted with the Pleasures of Life, they become strong and robust; and when Occasion or Necessity requires it, some of the Grand Seignior's Officers enlist them for Janissaries, to serve in the Wars.

After this Manner several thousand Christian Children are brought to *Constantinople*, and other Places, particularly by the *Crim Tartars*, who are very dexterous in catching those unhappy Youths; but, as has been mention'd already, the first Choice is given to the Grand Seignior, who examines their Qualifications of Body and Mind, and according to their several Capacities orders them to such Schools as suit their Genius best; and such as are found of a bright Genius for Learning, are soon promoted to the Seraglio of the Grand Seignior, where they are divided into two Classes: The first is called the *Ichoglan*, from whence they are promoted to the high Places of Trust: The second is call'd *Aximoglan*, who are only employ'd in such

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Arts and mechanick Works as require Agility and Nimbleness of Body.

Nothing is wanting in their Education; but a strict and severe Discipline is kept among them: They are obliged to go through four Classes; where they are instructed in all that may render them accomplished: The least Fault is severely punished; and a Youth suffers great Hardships before he arrives to the fourth Class, where he begins to breathe a little, and to enjoy more Liberty; and it is the Expectation of further Reward, which encourages him to undergo more patiently the cruel Treatment of his Keeper.

The Laws of the *Turks* enjoin, that all who are entred into the List of the *Ichoglan*, should be Children taken from Christian Parents, and be judg'd qualified for their future Advancement; nevertheless the *Capi Aga* sometimes (not without the Grand Seignior's Consent) introduces such of *Mahometan* Parents as he thinks are of an extraordinary Genius, and fit for the Grand Seignior's Service.

Such are the youthful Days of most great Men at the Grand Seignior's Court, who are no more than his Slaves: For out of those *Ichoglans* are made the Bashaw's, the Grand Visier, the Caimacan, the Captain Bashaw, and the Aga of the Janizaries, which are the highest Offices of the State; also the Begler Beys, Sanguiac Beys, &c.

The *Azimoglans* are taught Handicrafts, and are employed in the Service of the Grand Seignior, either to work in his Gardens, Kitchens, or Stables: Some are Porters, Sugar-Bakers, Confectioners, &c. and others are employ'd as Commanders of Gallies.

There is another Sort of Slaves in *Turky*, which are Slaves by Birth: There is hardly an House-keeper

keeper but has a Christian Slave, either Male or Female, born of Christian Parents, who are Servants, and have been given together in Marriage by their Master: All the Children of such a Couple are Slaves; their Master claims them as his own; and after they are grown up, employs them either in his Service, or else sells or makes Presents of them to other People; for which reason many that are taken Prisoners in War, as well Male as Female, resolve never to marry.

There is another Way to make Slaves among the *Turks*, very much practised by a Gang of Men-catchers, who watch the Borders of Christian Countries, and if they see an Opportunity to fall upon a Party, they take and carry them to the Slave Markets, where they put them up for Sale: But the chief Encrease of Slaves is in Time of War, when the *Turks* endeavour to make Prisoners of all they can, in order to sell them. There are always Slave Merchants, who follow the Camp, and are furnished with Chains, Cords, and other such Implements, to link ten or twelve together, and drive them like Cattle to a Slave Market, of which there are a great many in the Country. These poor People are used most wretchedly; and it would make one's Heart bleed, to see the Torrent of Tears and wringing of Hands at their taking Leave, the Parent of his Child, and the Child of his Parent; the Man of his beloved Wife, and the Wife of her Husband; for as soon as one is sold, he is sent away, not knowing where, and so is parted from his nearest Friends and Relations for ever. The common Price of those Slaves is from 30 to 60 Ducats, according to their Make, Shape, and Ingenuity: Those who are left unsold, are driven back to Stables, like Cattle, or to another Market Place.

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The Buyer takes particular Care to make good Choice; for he examines every Part of the Body: He looks into the Slave's Mouth, to see whether his Teeth are sound enough to demolish hard Bisquets on board a Galley; whether his Hands are fit to do hard Labour, and whether he is every way qualified for his Purpose; yet it must be observed, that a Person who has a fine soft Hand, sells for a greater Price, in Expectation of a good Ransom for him. Not satisfied with having examin'd the Body of a Slave, they oblige him to jump, run, and shew several other Motions of his Body, whereby they may judge of his Strength and Agility. The Buyer having bid a Price, the Seller walks about the Market-place, and cries with a loud Voice, *Arrache, Arrache*, or, *Who bids more, Who bids more?* If they strike the Bargain, they go to the Accise Office, to pay the Duty for the Grand Seignior.

The Slaves who already have been in Bondage, and are brought to be sold again, don't fetch such a Price as those who are fresh come; wherefore they commonly sell the former underhand, thereby to save the Duty which otherwise they pay at publick Sales.

The Women Slaves are asked what Work they are used to do, and the Price for them is accordingly either more or less: But those who are handsome and well shaped, are bought for Concubines, with this Proviso, in Case she don't prove a Virgin, the Seller is to have his Commodity again, and return the Money, with a Fine into the Bargain.

The *Crim Tartars* (as has been hinted before) are the most dangerous Fellows in the World for catching People, in order to carry them to Market: They make Inroads, as well in Time of Peace as War, in Christian Countries, as *Muscovy, Poland,*

land, Hungary, &c. and carry off Abundance of People. They tie those unhappy Creatures to their Horses; the Children they put in Sacks, and hang them over their Horses, or Camels, and so drive away with them: If a Female happens to fall into their Hands, she is certainly misused; and these Savages commit their Villanies on Girls of 8 or 9 Years old, without regarding their Death, or utter Ruin: If a Prisoner happens to be sick by the Way, they commonly cut him to Pieces, after they have stript him of his Cloaths; but such as keep in Health, are carried to their Camp, and from thence into *Turkey*, to be sold for Slaves; for among themselves no Merchandizing is in use. Those *Tartars* provide no Prisons for their Prey, but as long as they keep them, they are suffered to walk about their Camp; for it would be in vain to attempt an Escape, on Account of the Desarts they must pass, in which they would perish for want of a Guide to conduct 'em thro' them.

Some of those *Tartars* are so addicted to stealing and selling Mankind, that they don't regard their own Kindred and Acquaintance, but deprive them of their Children, and to make a Penny of them, sell them either to the *Turks* or *Persians*.

The Usage which Slaves meet with, differs in every Country: The *Turks*, as has been said, are very severe and cruel to them; but the *Persians* shew a milder Nature, and treat their Slaves with more Humanity: If a Slave behaves well, he may soon redeem himself by the Perquisites allowed him by his Master; but if he is ungovernable, or is dishonest to his Master, he is punished with the utmost Severity; an Example of which will not be displeasing to the Reader. It happened (says a certain Author in his Travels thro' that Country) when I was at *Shamackie*, that a *Persian* Nobleman espoused

espoused a Woman Slave, a Native of *Poland*: She enjoyed the Love and Affection due from him, and they lived for some time in a perfect Harmony together, till an unlucky Misunderstanding kindled Anger and Revenge in her Breast, by which she was so far overcome as to elope from her Husband, and took Shelter at the *Polish* Resident's House. No sooner had her Lord Notice thereof, but the Resident was obliged to deliver the Woman, who by her Husband and the Assistance of some Slaves was tied to a Post, and dead alive: her Carcass was thrown into the open Fields, and her Skin he caused to be hung up in his Seraglio, as a Warning to his Women that were kept there.

Before I leave this Relation of Slavery, I shall mention something of the Royal Family Slaves in *Persia*. The Schah, or King of *Persia*, whenever it pleases him, impowers some of his Officers to make choice of a certain Number of Virgins, and Female Children, from two to seventeen Years old: They don't make any Difference whether they are born of Christian or Mahometan Parents; their chief Aim is to chuse the most beautiful they can set their Eyes on; neither do they regard rich ones more than poor ones: But when Information is given of a Man's having a beautiful Daughter, he must part with her: Wherefore, as soon as a Daughter is fit for Marriage, the Parents take Care to get her wedded, thereby to preserve her from being carried off.

As soon as those Virgins and Children are brought to *Ispahan*, the King reviews them, and among the grown ones singles out such as he likes best, who are lodged in his *Haram*, a Place in his Court, appointed for the Women: The rest are provided for, and with the Children are taught all Manner of Exercises and Arts, to be of Service to their Prince,

either with their Needle, or in any other Employments.

I have joined this Account to that of Slaves, as I can't see much Difference betwixt the Subjection of the former, and the Confinement of these Sufferers, tho' the *Persians* will not be thought guilty of having Slaves of their own Religion; for it is the Law of the *Alcoran*, one Mussulman not to enslave another.

The next Subject which I design for your Entertainment, is a Piece of the Natural History of *Hungary*, and is introduced with some Reflections on the careless Contemplation on Things common.

Of Wonderful SPRINGS.

MANY, says my Author, are the Wonders of Nature, which by most People are look'd upon but with an Eye of Indifferency, because, they being daily seen, become familiar and regardless to them. The two great Luminaries, the Sun and Moon, because they perform their daily Courses and annual Revolutions regularly, are only taken Notice of on Account of the Benefit we receive by their Lights and Influences, without contemplating on the Nature and Cause of their Light. One who from his Birth had been kept from the Sight of 'em, and should see them on a sudden, would be astonish'd, and in a Rapture of Surprise admire their wonderful Existence.

Thus it is with every Thing else in Nature; the more rare and uncommon, the more they are admired and search'd into: Fire and Water, because they are two contrary Elements, a Man would be surpriz'd to see Water take Fire and burn, which nevertheless is fact; as will appear from the following Account of

The bright burning WATER-SPRING.

Four *Hungarian* Miles from *Hermanstat* in *Transylvania*, near the Foot of a Hill is a Well, whose Diameter is about three Foot wide, and not above five Foot deep: The Water itself is of a dark or blackish Colour, boiling up six Inches above its natural Surface, yet never runs over, but continues always in the Well. This Water has that surprising Quality, when Fire is held to it at about half a Foot from, it will make it flame and burn like Brandy; at the same time it will raise above three Foot high, and consume Wood, or any other combustible Matter.

This Well being once lit, burns a long Time; nor can the Flames be quench'd without flinging much Earth over them. All the while this Well is burning, the Water thereof continues cold, and tastes like mineral Water, of a sulphurous Quality, but the Flames have no manner of Scent. After this Water is taken out of the Well, it will take no Fire, on the contrary it will quench it when pour'd upon.

This wonderful Spring was first perceiv'd in the Year 1652; but in 1672 the Quality of Burning was discovered by mere Accident: The Peasants in that Neighbourhood burning the Reeds and Weeds, this Well was by that means set on Fire, and burn'd for several Weeks successively, to the great Astonishment of all the People that came far and near to see that Prodigy of Nature.

It has been observ'd by several Naturalists, that the Earth or Matter fetch'd out of this Well, has no Quality of catching Fire. No Moss nor Herb grows in, or upon this Well, but about three Foot off grows Grass and Reeds in Abundance: The Soil is sandy, and the Wine and Fruit which
grows

grows thereabout, doth not differ in its Virtue or Taste from what is produced a great Distance from it: Neither Men nor Beasts drink of this Water, for the continual boiling thereof makes it troubled and of a black Colour: The Ground about it is of a salty Nature, and in dry and Sun-shining Weather it looks like a white Frost. In 1671 another Spring was discovered a few Paces from the former, of the same Nature and Quality, only much less than that just described.

Another Wonder-Spring is that of *Puzzolo* in *Italy*, in a particular large Chasm, the Water whereof is very black: It boils and ebulates by the Force of subterraneous Fires and Winds, in so terrible a Manner, as gives a Dread to the Beholder. This Chasm may properly be compared to a Chaudron, fill'd with Bituminous Matter, as Pitch and Rosin, continually boiling and ebulating over a great Fire. These Boilings and Swellings change Places on the Surface; for sometimes it raises in one Place, sometimes in another: Some of this Water will stick to the Borders of the Chasm, and petrify. It is surprizing to see the vehement Ebullations of this Chasm, which forces the Water eight or ten Foot high; and it is even affirm'd by the People at *Puzzolo*, that sometimes it has risen to sixteen or twenty-four Foot. This happens according to the Agitations of the Sea, which is not far from it; for when that is still, the Chasm also is calm, which is a Demonstration that the subterraneous Winds, through the several Caverns and Hollows of the Earth, occasion those vehement Ebullations. The Chasm is surrounded with Rocks and Hills, between which are found several Holes, from which exhale Vapours and Smoke; and some of them send forth a strong Wind, with a surprizing Rattling and Noise, and with such Vehemence, that if a

Stone is flung into one of those Holes, it will force it back again ; from which may be conjectured the Power of these subterraneous Winds. Out of some of these Holes issue forth, along with the Smoke, Flames of Fire ; and one might imagine this District to be that which the Poets used to describe as the Suburbs of Hell : But as dreadful as the Place seems to be, it yields nevertheless a good Income to the People that live thereabouts, by gathering Abundance of Sulphur, Saltpetre, Vitriol, &c.

I now come to the third Subject, which I thought might be entertaining to you ; It is a Journal of

Captain Iverfon's Ship-Wreck, and surprizing Adventures.

Captain. *Iverfon* was born at *Hufum*, in the Dutchy of *Sleswick*: Having served his Apprenticeship to a Book binder, he worked Journey-work at *Amsterdam*, where falling into Company with some *East-India* Sailors, they inticed him to enter into the *East-India* Company's Service ; accordingly his Captain set Sail in the Beginning of *April*, 1655. Of his Adventures he himself gives this Account:

After I had serv'd the *East-India* Company for five Years together in the *Molucca* Islands, particularly at *Amboina*, *Ceram*, and *Benda*, I felt a great Inclination to remove from those remote Parts of the World to my native Country again : I therefore applied to the *Dutch* Governors, who readily gave me leave to sail with the first Opportunity for *Batavia*, in order to receive a Passport from the Governor there ; which having been granted to me, on the 23d of *Dec.* 1661, we set Sail with seven Ships, from *Batavia* for *Holland*.

The Wind being West, we were obliged to cast our Anchors the same Evening, and it was a Fort-night before we quitted the Channel.

The

The 5th of *January* we got into the open Sea, and we had fair Wind and Weather till the 9th of *February*, when it began to blow pretty hard from the East Point: We steer'd *W. S. W.* Towards Night the Ship rolled from one Side to the other, and the Sailors not having well fastened two Tar-Barrels, they came loose, broke, and covered the Ship's Deck all over with Tar, which was not cleaned without a great Deal of Trouble to the Sailors. The Weather continued rough the following Day: The Third Day the Wind chang'd toward the Evening into a terrible Storm, and we were obliged to take in the Sails, and leave the Ship to the Providence of the raging Wind and Sea. We had not long been tossed about, when a sudden Gust turned our Ship on one Side; nor were we able to raise her again, so that one Sea after another pour'd into the Ship, which put us all in the greatest Consternation, and we were obliged to pump and work very hard all Night long: We endeavour'd to raise the Ship by flinging over board great Part of our Cargo, which was Rice, but all to no Purpose, and we were almost spent by hard Labour and pumping all Night long till about Noon, when we cut down the Main Mast, to try whether by that Means we could raise the Ship; but this neither had the least Effect; We endeavour'd then to fling the Anchor and heavy Cannon over board, but were not able to accomplish it; the Storm continuing, tossed the Ship in such a Manner that none of us was able to stand: The Pepper which made Part of our Cargo, had filled our Pump, and spoiled the use thereof: We could get at no Victuals, and we looked disconsolate upon one another, expecting nothing but to be swallowed up every Moment by the Waves of the Sea.

Whilst

Whilst thus we stood bemoaning our deplorable Case, we on a sudden espied a Ship, about two Miles from us: We imagined it to be one of ours, and hung out a Piece of white Cloth, and fired a Gun of Distress; but instead of making up to us, they hoisted more Sail, and directed their Course from us, leaving us to divine Providence. To make our Escape in the Long and Small-Boat, was, as we thought, a Thing impossible; till at last some came to a Resolution to put out the Small-Boat, which was soon filled by such as were extraordinary nimble: Such as missed the Boat in jumping, fell into the Sea, of which some good Swimmers overtook the Boat; the rest were drowned: Those that got in, were thirteen in Number But we, that remained on Board, finding the Ship sink more and more, thought it now necessary to put out the Long-Boat, in order to save our Lives: All Hands got to Work: Four Carpenters, two on each Side, stood ready to wait the Opportunity of a Sea coming to carry her from on board; and as soon as they saw one come, they cut the Cables by which she was fastened to the Ship, and so set her a-float. Presently a great Number jumped in, and put off: Many jumped into the Sea, and swam after us, so that at last 150 of us were in the Boat, by which she was quite filled; the rest of our Crew, which endeavour'd by swimming to come up to us, could not be taken in, but we were obliged to see them drowned before our Eyes.

We were not a Pistol Shot from the Ship, before we saw her sink: It was a melancholy Prospect to see such a fine and rich Ship go to the Bottom of the Sea, and the rest of the Men, who stay'd behind, together with many Animals, tossed about by the Waves, all bound to be drowned. This happened at Sun-Set; a little while after, the
small

Small-Boat came up to us, and the People prayed to let 'em have a Steerman; to which we consented, the rather, because that by this Means we should ease our Boat; but they coming near us, one of our Crew cryed out, Oh! we are sinking! upon which they presently put off, and we never saw them afterwards again, nor has there been any Thing heard from them, so that in all Likelihood they were lost. The mean while Night came upon us, and it may easily be imagined what a lamentable Condition we were in: The Sea indeed began to be calm, which gave us some Comfort, and we pray'd with great Fervency to God, not to give us over to the Deep, but if it was his blessed Will, to protect us, and send us safe a-Shore. The same Night we rowed on before the Wind: The next Morning our Captain said; we should never get ashore, unless we used some other Means: He then ordered the Barrel Hoops to be nailed two Foot one from the other, round the Boat, and to cover 'em with Sail Cloth, which should be nailed at Bottom, and fastened a-top with Ropes and Lathes. This was done accordingly, and it was a great Safe-guard against the beating in of the Waves. The Rest of the Cloth was made use of for Sails: Our Masts we made out of the Rudders; and having lost our Helm, the Carpenter was obliged to make another; but to give him Room enough to work, we were obliged to lie one upon another.

We thought, after the Carpenter had done, we were now compleatly fitted out, and we had all good Hopes of getting safe on Shore, although by our Calculation we were above 120 Leagues from the Island of *St. Maurice*; when by the Inspiration of the Devil our People came to a Resolution, to sling forty Men into the Sea, in order to lighten the Boat; and whatever our Chaplain did say, or
argue,

argue, was to no Purpose; they told him, he spoke very good Divinity, but they knew better what Danger they were expos'd to, and if they should sink, his Family at Home would suffer for it. The Chaplain seeing his Preaching was but to little Purpose, kept silent; and then thirteen were flung over-Board; among whom was a *Moor*, who by his good Swimming overtook the Boat, and got hold thereof: They were going to chop off his Fingers, but that was not suffered; nevertheless, they forced his Hands from the Boat, and the poor Wretch was drowned without Mercy.

The Officers were ready to fling more of the People over Board, but we all began to speak, and told them, in case Necessity should require it to drown more Men, we would draw Lots, and every Man should take his Chance from the highest to the lowest: This was agreed to by most Votes; and presently they made as many Tickets as there were Men, out of squar'd Papers, of half which Number they tore off a Corner, and roll'd them up all alike, put them into a Bag, and laid them by, in Case of eminent Danger to draw Lots, and such as should draw a Ticket with the Corner tore off, should without any further Regard be flung over Board. This soon silenc'd those who had shewn themselves busy in flinging People into the Sea, and pursued their Voyage with fair Wind and Weather. We sat very much throng'd, sometimes one upon another, and were destitute both of Provision and Water: Our Thirst was so great that we were oblig'd to drink one another's Urin. We had indeed a few hard Bisquets, but we did not know how to get them down our scorched Throats: Five of the Company ventured to drink Sea Water, but it had this bad Effect upon them, that they died in three Hours after, raving mad: They
were

were flung over Board, and by that Means our Boat was lightned of eighteen Men.

The 20th of *February* we espied the *Maurice* Island, which put us all into a Transport of Joy, and by Sun-set, blessed be God, we got safe on Shore, after we had been upon the Sea for nine Days.

As soon as we had set Foot on Land, we went directly up to a River which was not far from where we landed: Here we reviv'd our Spirits; and never was any Cordial so refreshing than was the Water that time to all of us. We were, however, very weak and feeble, and could hardly walk along; for we had neither eat nor drank for the Space of twenty Days, save our Urine. We kept that Night together in the open Air, and having no Shelter, we were thoroughly soak'd by a heavy Shower of Rain.

The next Morning we consulted how to satisfy our Hunger, and divided ourselves into small Parties, some going one Way, some another: We found on the Sea-shore a few Crabs and Shell-Fish, which we were oblig'd to eat raw, and went down with a good Appetite. The Night following we had a terrible Storm and Tempest; it rain'd very hard, the Sea and Winds roar'd, and the Waves drove us up amongst the Mountains, from whose Summits came Torrents of Water pouring upon us; and thus with the cold Rain Water, and the Inclemency of the Weather, we were almost perish'd with Cold; nor did we expect any thing else but Death: But it pleased God to abate the Fury of the Winds, and the next Morning, with the Approach of the Sun, we had fine Weather again; which made us reflect on God's Providence, and consider, that if the Tempest had overtaken us in our Boat at Sea, we must unavoidably have per-

rish'd. We then went in Search of a Place which might shelter us from the Inclemency of the Weather, and at last came to a Cave in a Rock, which would hold 200 Men. Being provided with a Lodging, we went to look out for Provision: The Tops of Palm-Trees look'd very tempting, which we cut, and eat instead of Bread: Some tied a sharp pointed Nail to a Stick, others made Nets of the Bark of Trees, and so we went a-fishing: We catch'd very good Fish in the River; and we saw in some Channels fine young Turbots, which we prick'd with our Nails, and so drew them a-shore: We found also fine Turtles, Oysters, Snails, and other Sea- and Shell-Fish, but were obliged to eat them raw, for we had no Fire, and none of us knew how to make any, the heavy Rains having made every Thing very wet; and leading this uncomfortable Life, some of our resolute Comrades came to a Resolution to set out in the Long-Boat for the Island of *Madagascar*, in order to see whether they could provide for the Relief of the Rest of us; but the Boat being by the tempestuous Waves carried a good Way on the Strand, we had a great deal of Trouble before we could set her a-float; however, this was accomplish'd, and thirteen of the Men voluntarily chose to go: They furnish'd themselves with all such Necessaries as the Nature and Produce of that Place could afford, and thus took their Leave, in Hopes of seeing one another again; but we never heard of them since.

We that stay'd behind, had no other Prospect but to live and die in that Place: We consulted to find out Ways and Means to come at Fire and Salt; for we thought if we were but furnish'd with those two Necessaries of Life, we might do well enough: In order to enjoy the Benefit of them both, every one us'd his Endeavours, but in vain,
till

till one of our Men who had taken a Pistol with him when he left the Ship, went into the Forest, and it being a dry and fine Day, he cock'd his Piece, and fired some Moss, which he blow'd, and thus made it burn: This created an universal Joy amongst us all: We then chop'd Branches of withered Trees, and made larger and smaller Fires in several Places, that if one should happen to go out, another might remain kindled.

We then divided ourselves into small Bodies: I with one Party went along the Strand, to look out for a Settlement, and came to a River that fell into a Pool, made by the Ebbing of the Sea, about a Pistol Shot wide, which we observ'd to harbour a great many Fish, that with high Water would follow the Tide into the Sea: To prevent this, we stop'd the Mouth of the Channel with Sticks, which we fix'd into the Ground, and tied them about an Inch one from the other; by which means we kept the Fish back: At low Water we had the Pool almost dry, and a large Quantity of fine Fish: We then called the other Party to share with us, and every one took as many as he would: We splitted some and dry'd them in the Sun, some we smoak'd, for it was impossible for us to broil or boil them all: But not having Salt, we only sprinkled them over with Sea-Water, which had a bad Effect upon our Lungs.

I then remember'd in what Manner I had seen them prepare the Salt in *Amboyna*, and after a mature Deliberation, and contriving how to furnish myself with proper Utensils for this Work, I at last hit upon the following Experiment: We put a good Deal of Wood upon a flat Stone, set it a-fire, and pour'd continually Sea Water over it; and when it was all burn'd to Ashes, we put it into a Linnen Cloth, pour'd Water thereon, and made a

Lee, which we boil'd in Cocoa Nut-shells ; and after this Manner we got good white Salt. The other Party, who came to visit us, were not a little surpriz'd at our Manufactory, to whom we communicated the Secret, and they in the like Manner went to boiling of Salt. This caused a great Longing after Flesh: We had fine wild Fowls, wild Goats, and other Animals in our View, but we had not gain'd Strength enough to hunt after them, therefore were oblig'd to content ourselves with Fish; and a Rain ensuing, soak'd our half dry'd Fish so that they began to stink, which making that Place disagreeable to us, we remov'd further up the Island. Coming to a large River, we put up some Huts, with a Design to continue there for some Time; but having not been settled above five Days, another Party of our People came to the same Quarter, whom we did not like, and therefore remov'd from thence; and going about two Miles along the Strand, we saw several small Islands which were parted from the mean Island only by small Rivulets or Brooks, which we could wade at low Water. One of these little Islands lying high, and being full of Bushes, looked like a Grove, very pleasant, which inticed us to fix our Habitation there.

In this Island we found a fresh Water Rivulet, stored with fine Fish, near to which, under a large Tree, we built our Hut, to shelter us from the Wind and Rain: There we also found wild Goats, and several Sorts of wild Fowl, which seemed to be rather tame than wild; for they would stand a very near Approach before they made their Retreat. Among the rest of the Fowls we saw a Sort which were larger than Geese: They could not fly, because of the Smallness of their Wings, but they were very nimble a-foot: We hunted these Birds
into

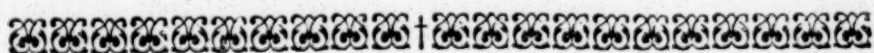
into one another's Hands, and when one was caught it would make a great Outcry ; which being heard by the rest, they came running to its Assistance, and thereby made themselves a Prey : We caught a great Number of other wild Fowl ; and wild Goats we might have at our Pleasure : We found here also Tortoises, large enough to carry two or three Men on their Backs ; the Meat whereof eat delicately, and their Shells served us for Furniture and Utensils.

Thus we were provided with most Necessaries of Life in a plentiful Manner : We had the Convenience of boiling and roasting : The Island had Plenty of Palm-Trees, which being tapped, afforded a pleasant Liquor, and served us instead of Wine. We led this Sort of Life for a considerable Time, so that we forgot the Days of the Week, and every Day was a Holyday to us, for we had nothing else to do but to pray and to follow our Sport. One Time, at low Water, four of us went into the main Island, to pay a Visit to the other Settlements : We met in some Places with five, in others with seven Persons, who all looked with a mean Aspect, and wondred to see us so fat and jolly : We had a little Salt about us, which we pretended to them, and taught them how to boil it themselves. After we had ranged about the main Island for about four Days, and been entertained by the several Colonies, who had learned to catch wild Fowls and Goats, and introduced the use of Salt, walking along the Strand we espied to our inexpressible Joy and Comfort a Ship advancing towards the Island ; but not knowing where about she would anchor, we walked full three Days, to keep her in our View, and as soon as we saw her at Anchor, we gave a Sign with a Shirt, which we had tied to a Pole ; upon which some of the Ship's Crew came
to

to us in the Small-Boat, enquiring what we wanted. We acquainted them with our Shipwreck, and in what Manner Providence had saved us on that Island: We prayed them to take some of us on Board; to which they answered that they first must receive the Captain's Orders before they could do it: They then rowed to the Ship, and acquainted the Captain with what they had learned; when presently they returned and carried us on Board.

We then prayed the Captain (after we had made our Report to him of our Adventures) to present us with a couple of Pots, some Knives, a Hatchet, a Gun, Powder and Ball, some Linnen, Needles and Thread, a little Pepper, Ginger, Plaister, and some Medicines. The Captain spoke very civil to us, and told us we should be provided with every Thing necessary, if we did chuse to stay, but if not, he would find us in Provision and Clothes, and carry us to *Cambaya*: We accepted of his last kind Proffer, and returning to Shoar, we searched for the rest, and got about twenty-four Men together, who resolved to go along with the Captain; but coming on board, four who were *Dutchmen*, begg'd some Relief; and chusing rather to go back to the Island, were supplied with several Necessaries, and put on Shore again: Six Months after they were with the rest of the Sailors (thirty four in all) carried to *Holland* by a *Dutch* Privateer: I and the rest who put too much Faith in the Captain's fair Promises, fared but very poorly, being hardly allowed sufficient Sustenance, and therefore we wished ourselves along with those we had left behind in the plentiful Island; but at last we arrived safe at *Cambaya*: Having thanked the Captain for my Relief, I went on Board a *Dutch* Ship which was bound for *Surat*, at which Place we safely arrived, *October* the 8th,
1662,

1662, where I continued five Years in the *East-India* Company's Service, and then going to *Batavia*, in 1667, I went from thence to *Amsterdam*.



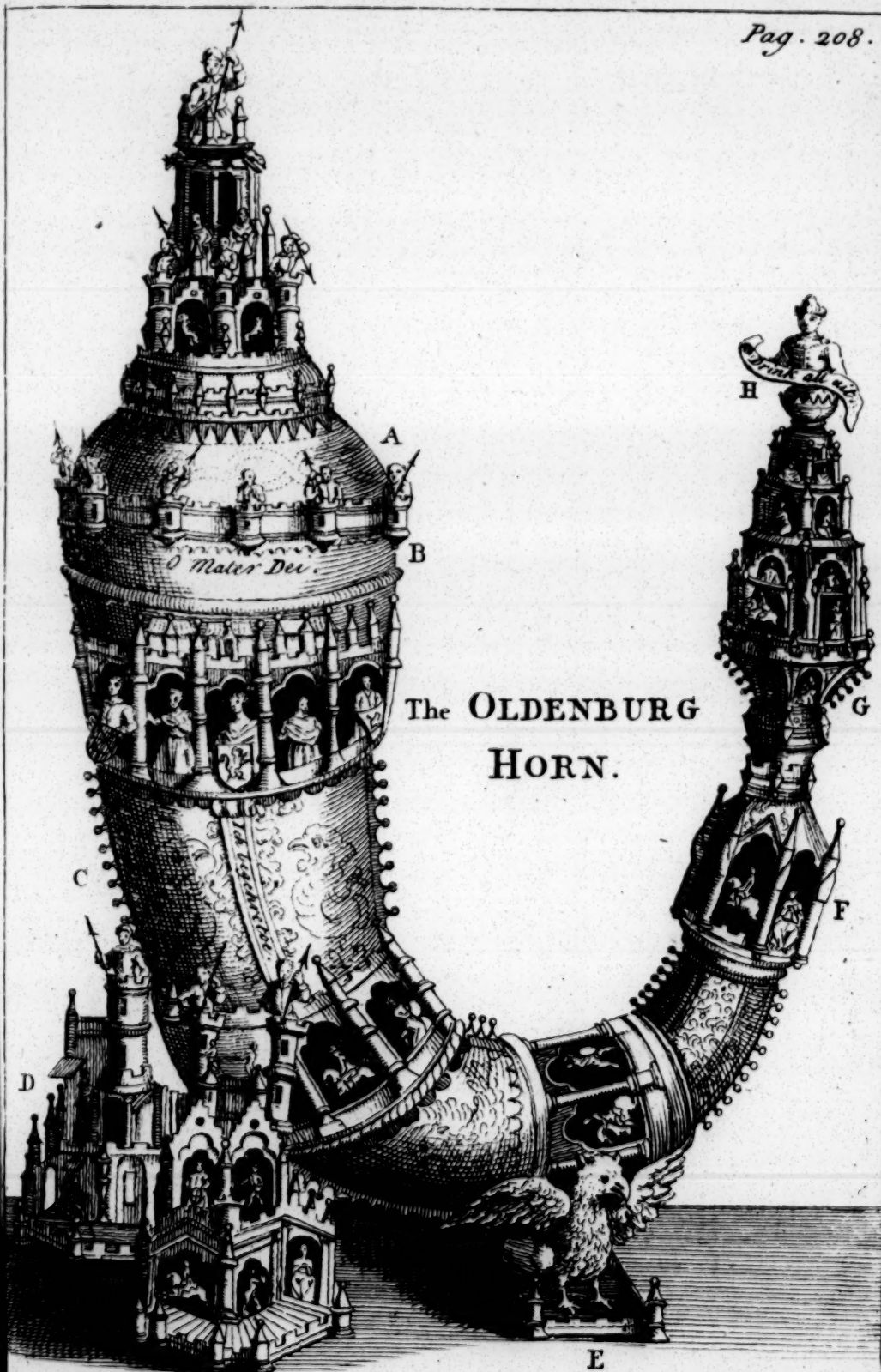
Hamburg, Sept. 8.

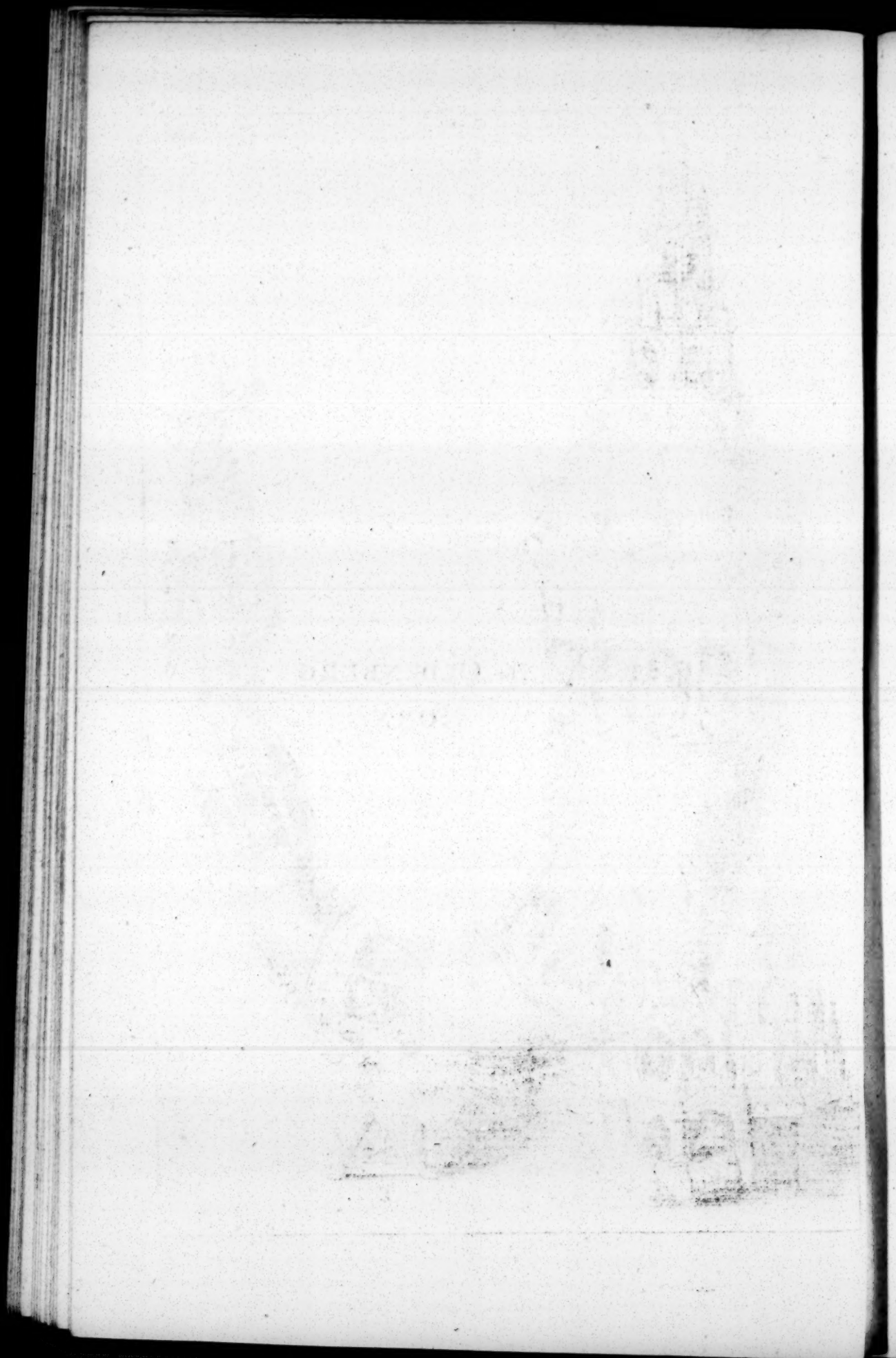
S I R,

ACcording to my Promise I now inform you of my safe Arrival in this City: The Weather favoured us all the Way, and our Journey was attended with Pleasure and Satisfaction. We made no Stay by the Way, except at *Oldenburg* and *Bremen*; nevertheless I'll just repeat the several Stages of my Rout I have already mentioned to you before my setting out from *Amsterdam*.

The first Stage we arrived at after we had left *Amsterdam*, was *Amorsford*. This City, which is pretty well fortified, lies on the River *Ems*, in the Province of *Utrecht*. It is said to have its Name from the Union and Love that subsisted among the Inhabitants to one another; and the History of *Utrecht* wrote in 1006, takes Notice, and praises them for their Wit, Religion, Faithfulness to their Prince in War, Sobriety, Liberality, Charity to the Poor, and Hospitality to Strangers. The Fairs which are kept here by the Merchants and Tradesmen are famous over all the *Netherlands*: The Situation of this City is pleasant and fruitful: It has suffered several Sieges, but is now in a very thriving Condition: Here is a Seminary, which a few Years ago was honoured with having the Sons of two *Indian* Kings, and two Sons of another Prince to instruct.

The





“ being a great Lover of Hunting, did once, in
 “ Company of a great Number of Nobility, hunt
 “ in the Forest of *Bernefire*, where he pursued the
 “ Game with such great Eagerness, as thereby
 “ to be separated from his Company, and at last on
 “ his white Horse found himself all alone near the
 “ *Oxenbergh*, a large Hill in that Neighbourhood:
 “ Casting his Eyes round to look for his Hunts-
 “ men, and being much fatigued by the Heat of
 “ the Weather, he was very thirsty, and said with-
 “ in himself, *O God! had I but one Draught of cool*
 “ *Water*. He had no sooner uttered these Words,
 “ but the Hill opened, and from a Cave advanc’d
 “ an exceeding fine Virgin to him: Her Hair hung
 “ loose about her Shoulders, and her Head was
 “ adorned with a Garland; in her Hand she car-
 “ ried a Horn or Cup all over gilded, not unlike a
 “ Hunting Horn, on which were many Images,
 “ Figures, and Apartments of exquisite Work-
 “ manship.

“ The Virgin delivered the Horn, filled with
 “ Liquor, to the thirsty Earl, and desired him
 “ to refresh himself; but the Earl, taking off the
 “ Cover (A), looking upon the Liquor, and
 “ having shaking it a little about, he refused to
 “ drink it, either because the Colour did not please
 “ him, or else he apprehended by her sudden and
 “ odd Appearance some Design: The Virgin per-
 “ ceiving him distrustful, *My Lord* (said she)
 “ *drink it, for I swear this Draught will not tend*
 “ *to your Harm, but Benefit*: She further added, *If*
 “ *you drink out of this Horn, you and your Posterity*
 “ *shall be happy: But if you will not believe my*
 “ *Words, and refuse to drink out of this Horn, I de-*
 “ *clare, the House of Oldenburg and its Posterity*
 “ *will be brought to Nought by domestick Broils.*

“ The Earl having heard this with great Astonishment, began to be much troubled, and considering within himself what to do, he suspected Deceit: He looked again on the Virgin, and reflecting on what she had said, he dared not venture to drink, but poured the Liquor out behind him, of which some fell on his white Horse, and the Places where it had touched, became as bare as if they had been shaved with a Razor, or scalded with boiling Water: Upon this the Virgin grew angry, and demanded the Horn again, but the Earl kept it, and rode full speed away, without taking his Leave of her; and looking behind, he saw her enter again into the Cave of the Hill from whence she came. The Earl, very much surprized at what had happen’d, endeavoured to find his Company, and having met with them, he shewed them the Horn, and related his Adventure about it. Then he hastened home to his Castle, and put this great Curiosity into his Treasury, where it has been kept ever since by his Successors as a Piece of great Antiquity, and is shewn to curious Travellers, who, if they please, are accommodated with a Draught of *Rhenish* Wine out of it.

This is the Account our Authors gives us in the *Oldenburg* Chronicle; however, the Curious are not altogether satisfied with it, but have made the following Enquiries: 1. By whom that Horn was made. 2. What it is made of. 3. How fashion’d; and 4. How the Earls of *Oldenburg* came by it.

Concerning the first Question, it must be supposed that it was made by human Hands, and by one who was a very great Artist, either in founding or chasing; and not, as some superstitious and ignorant

norant Judges believe, by Troglodytes, subteraneous Cyclops, or the infernal Spirit himself.

Secondly, What Metal this Horn is made of, is uncertain: None as yet has been able to discover it: Once this Horn was carelessly dropt upon the Ground, whereby the thin Part (G) was broke off, at which the Gold- and Silversmiths of *Oldenburg* were consulted how to join it again; but they not knowing the Nature of the Metal, did not care to meddle with it, lest they should damage the whole Piece. The Earl then sent it to *Augsburg*, where the Gold and Silversmiths excell the Artitts in most other Places in *Germany*; but they sent it back, and excused themselves as the *Oldenburg* Goldsmiths had done before: The best Connoisseurs of Metals however suppose it to be made of a Mixture of Gold and Silver, which an Inscription upon the Horn seems to confirm by the Words,

Argentum auro oblutarum.

and no doubt if Part of the Horn was to be melted, it soon would be discovered what it is made of; but this the Earls never would suffer to be done, but have kept it to this Day as an uncommon Antiquity and Curiosity.

Thirdly, the Shape of this Horn is like unto that which the Copper Plate represents; and if the Cover (A) is taken off, is not much unlike a Hunting-Horn: But to what Family the Arms, wrought upon the Horn, did belong, is a Thing uncertain: These besides the other Decorations of Temples, Towers, Castles, Images of Men, and all Manner of Beasts add very much to the Lustre and Excellence of the Horn. It is conjectured from the two grand Temples (D), the Symbol (E), the Chappel (F) and the kneeling Nun in the Cell (G) that this Horn has been made use of in the Heathen Sacrifices,

212 CURIOS RELATIONS; Or,

under the Appellation of *Cornu Salutis*: This Opinion is favoured by the Inscriptions found upon it, which are of the Nature of those observed on the Ruins of the ancient *Roman* Temples; one whereof at (A), is this,

O Deitas, (O Deity.)

The other at the Bottom of the Cover (B) is

O Mater Dei! (O Mother of God.)

Which shews that this Horn was dedicated to sacred Use, in the Time when the Worship of Saints was introduced in the *Romish* Church; but how it came to be removed, is difficult to imagine. A learned Divine is of Opinion that it was taken out of some Temple or Church, in Time of War, and carried off among Plunder by some Bacchanalians, who afterwards used it in Carousing and Merry-makings, which may be guessed from the Words engraven in the Scroll (H),

Drink all uit, (drink it all out)

and from those which stand opposite (C) these,

Ik beghere toe, (I desire it too)

Fourthly, How the Earls of *Oldenburg* came by this Horn, most People in *Germany* believe it was according to the History related above; and as there is no other Account found concerning it in History, every one is left at Liberty to believe it, or to let it alone: This is certain that the Cup or Horn is an extraordinary Curiosity, not only for its Antiquity, but also the incomparable Art and Workmanship, and the Oddness of the Metal it is made of.

My twelfth Stage was *Delmenhorst*, the Capital of the County of that Name, situated eight Miles from *Bremen*, on the River *Delmen*: It is a small City and

and has a Castle. *Anno* 1711, this Country was pledged to *Hanover* for 80,000 Crowns, for twenty Years, and the Elector to receive the yearly Revenues of that Territory for the Interest, all that Time; but this Capital was paid again, when the Dutchy of *Bremen* was made over to *Hanover* by the King of *Denmark*, it being redacted out of the three Millions of Crowns the King of *Great Britain*, as Elector of *Hanover*, paid for it as an Equivalent.

The thirteenth Stage is

The City of Bremen;

which at least pretends to be a free Imperial City; in which Pretension it is supported by the Emperor and most States of the Empire: But the King of *Sweden*, when by Virtue of the Peace of *Westphalia* he had taken Possession of the Dutchy of *Bremen*, disputed their Pretension, and endeavor'd to bring that City under his Jurisdiction by Force; however, at last his Sovereignty was confined only to the Limits of the Cathedral Church, which since has been in the Possession of that Crown, but now, together with the whole Dutchy of *Bremen*, belongs to the Elector of *Hanover*. The Lutherans of this City perform their Worship in the Cathedral, and the Reformed or Calvinists in the rest of the Churches.

This City is situated upon the River *Wefer*, which falls into the North Sea about eight Miles from thence, and is of great Benefit to the Inhabitants, not only for Shipping, and sending the Staple Commodities to *England*, *Holland*, *France*, and other Countries, but also for the Plenty of Fish it produces, and the Conveniency in having Wood and several other Commodities brought out of *Hessia*, *Westphalia*, and the neighbouring Countries, through which it flows.

The

The Country about the City of *Bremen* is pleasant and fruitful, and has Plenty of Grass and Pasture. The City is of an oblong Form; the Streets are wide and fine; and the Houses on both Sides are built well and regular: The River *Wefer* parts the old and new Town of this Place; but both are strongly fortified, and joined by a fine wooden Bridge: Under this Bridge is a curious Machine, by which the Houses are supplied with Water; a Conveniency I have observ'd no where but in *London* and the City of *Bremen*.

The Publick Buildings worth a Traveller's Sight are, the Cathedral, built in the Time of *Charles the Great*; The Academy; the Stadt-house, before which is the Statue of the Great *Roland*; the Merchant's Exchange; the Arsenal; the Custom-House; the Publick Granaries; and the Work-house.

The Inhabitants of the City of *Bremen* have the Character of being honest, well meaning, fair dealing, and industrious People: The Merchants carry on a great Commerce, especially with *Holland*, also *Norway*, where they fetch Stock-Fish; and on Account of the Benefit the Stock-Fish Trade has brought to that City, it is an establish'd Custom that no Wedding or Feast is without a Dish thereof, dress'd in a nice Manner: They ship great Quantities of that Fish to *Holland*; also Oak and other Wood for Building of Ships; Yarn, Beer, &c.

They plant and manufacture also Tobacco, with which they supply *Upper Saxony*, *Lunenbourg*, and *Westphalia* in great Quantities: Also with large Cheeses, very near as good as the *Dutch*: They also send every Year several Ships to *Greenland*, on Account of the Whale Fishery.

The fourteenth Stage is *Ottersberg*, a Fortification surrounded with a Morass: The fifteenth is
Closter-

Closterseven, a Village : The sixteenth is *Hornburg*, a small Town : The seventeenth is *Zum Craniz*, or the *Garland*, an Inn upon the Road : The eighteenth is *Hamburg*, the City where now I reside, and of which I shall send you a further Account in my next. At present I shall entertain you with something else.

YOU remember, before I did set out from *Amsterdam*, I sent you a *Persian* Dialogue between a Father and his Son ; but I have since light of the Book from which it was taken : It was written by a *German* Nobleman, who had resided some Time in *Persia*, from which Language he translated it into his Mother Tongue ; and as I don't remember to have seen it in *English*, I shall now and then give you a Part of its Contents, which as they are very pleasant and instructive to me, I don't doubt but they will be acceptable to you. I now present you with a Dialogue between the *Persian* Author of that Treatise, and a *Dervis*

Concerning RICHES and POVERTY.

Once, says the Author, happen'd to be in Company with a Man, whose outward Shew and Dress bespoke him to be a *Dervis* ; but his Conduct and Deportment plainly shew'd he was none in Reality.

This Man, with open Mouth and opprobrious Language, loudly exclaim'd and rail'd against the Rich in the following Manner :

It is, said he, an unhappy Case ! The Hands of the Poor are ever tied to exercise Power, and the Feet of the Rich are lame to go about doing good : Those of a generous Mind have empty Hands, and the Possessors of Riches want Generosity.

This clamorous Speech did grate my Ears, and offend-

216 CURIOUS RELATIONS; Or,

offended me much, since by the Benevolence of the Great I have had my Education and Support; wherefore I said to him: My Friend! the Rich are the Poor Man's Magazine; the Comfort of the Afflicted; the Inns for Pilgrims; the Refuge for Strangers; they help to bear the Burdens of the Poor, and prevent their sinking under them: They sit not down at Table, till their Care has provided sufficient for their Servants.

The Widows, the old, the infirm, and all their Neighbours, share in their Benevolence: The Rich even provide for the Poor after their Decease, and become Benefactors to them by Will and Testament: They perform their Vows; they are hospitable; they give Alms on Festivals, redeem Slaves, and bestow Plenty in their Sacrifice*. But thou poor Wretch, when wilt thou arrive to such Felicity, who neither can'st nor know'st to do more but bend thy Knees twice in thy Prayer, with a hundred devoteless wandring Thoughts and insignificant Words; whereas the Rich can exercise their Devotion as well as their Liberality with much more Advantage: Their Tenth, or Fifth bless them with Wealth and white Garments; and in that decent Apparel they enjoy a serene and undisturbed Mind: Delicious Food prepares their Heart to Attention; it makes them confide and persevere in Prayers to him whose Providence has put them in that happy State; their Thoughts are calm, sublime, and elevated, since the Blessings of Heaven smile on them: But what Devotion can proceed from an hungry Maw? What Liberality from an empty Hand? How will Feet, that are fetter'd, walk? What Alms may

* When the *Persians* offer, they kill Lambs and Sheep, and distribute the Meat among the Poor.

one expect from him that's hungry? Tell me, who can sleep in Rest and Ease, and think where Tomorrow he must be fed? The Ant fares well; she lays up a Store in Summer, and lives all Winter free from Care. Want and Poverty disturb and perplex the Mind, and afford no real Ease; they are two Fiends that feed upon his Vitals, and consume him before his Time.

The *Arabian* says well: *From wretched Poverty, the bitter Enemy of Riches, Good God deliver us; and it is a Proverb, Poverty has a black Countenance, it stands asham'd both in this and the future World.*

To which the Dervis replied, This thou hast heard; but hast thou not also heard what the Prophet says: *Poverty is my Honour.* I answered, Be easy; the Instructor of the World, (*Mahomet*) did in these Words point at a People that abandon'd all worldly Care, putting their whole Trust and Confidence with Patience and Resignation in the Will and Providence of God: He did not mean such as thee and thy Brethren, who wear a Badge of Humility and Poverty, and are proud and base within; who keep themselves willfully poor and miserable, and allot all the collected Charities to extravagant Uses: Turn thy Face and Hope from Men, and if thou art endued with a reasonable Soul, pursue another Path of Life: He that's poor and lazy, will have no rest till his Necessities have brought him to Infidelity: One who is grown wretched, and brought by Neglect to Adversity and Want, will be inticed to Fraud, Deceit, and unlawful Gain; and even the Day of Judgment will not restrain him from it.

The Rich, who by Heaven are blest'd with Goods and Cattle, and possess them lawfully, have no need of wanting forbidden Things; but whence come the many pitiful Wretches imprisoned and

laid in Bands and Irons? 'Tis Poverty, that hellish Fiend, which prompted them to do Evil, and transgress against the Law: One that's poor, will strive to satisfy his vicious Inclination at any Rate; for his Stomach and Lust are Companions; when the one is fill'd and at Ease, the other rises. I have heard say, that a poor Dervis, being surpriz'd in the Action of Fornication, and being call'd to an Account, excused himself thus: Loving *Mahometans*, you know Money I have not sufficient to provide for and maintain a Wife, neither have I the Gift of Celibacy: What would you have me do to satisfy Nature's Call? The Rich may every Night hug Pleasure in his Arms; kiss the Fair his Heart desires, satisfy his Inclination, and thus renew his Youth and Vigour every Day. A Life thus crown'd with Bliss, even *Aurora* salutes the Bed, and the slender Cypress against their Window bows down to wish it Joy: The Fair will paint with Coral Hue her Finger's Ends, to please her Love*, and will appear in all her Charms: A rich Man enjoying those Delights, abhors the Beggars unbecoming Pleasures.

The Necessitous commonly defile themselves by Vice; they covet Pleasure, as the Hungry do their Bread: A hungry and half starved Dog, considers not, if *Saleb's* Camel, or *Dezal's* Ass† is then his Food. Many sober Men are driven by Poverty

* The *Persian* Women, but more particularly the Brides and Bride Maids, colour their Fingers and Nails red, to which they use a pulverized Herb, call'd *Chinne*. There is hardly any People under the Sun who delight more in Variety of Colours than the *Persians*: They not only paint themselves, but also their Horses and other Animals; even the Butchers Stalls are hung out with painted Carcasses.

† The Fable of which shall be related after this Subject is finish'd.

to Vice, and desert their Honour, Reputation, and Religious Conversation: Moderation is little observed by the Hungry; and Piety is often turn'd out of Doors when Poverty comes in.

Whilst thus I spoke, the Dervis, full of Wrath, could not forbear to give his Passion vent, and with unpolish'd Tongue and snarling Voice rail'd at me thus:

Thou who hast extol'd the Rich to the Skies, and represented them as the Capital Key to Treasure and Store, from whence all Wants may be supplied; what are they in Reality? They are haughty and prodigal; they value none but those possess'd of Wealth like themselves; they are wicked and insatiable: They are indeed Torches, whose Light one may see at a great Distance, but receive no Benefit by them; they are ambitious and self-conceited in their Talk and Conduct; and look upon the Poor with an Eye of Scorn and Contempt: They call Philosophers Beggars, and look upon them like Monsters without Heads or Feet, and in Derision call them Fools: They think themselves exalted by Riches, and claim the Pre-eminence wherever they come: They little think of the Proverb, *He who possesses more Riches than Virtue, is rich without, and poor within.*

I then replied, rail not against the Rich, for they are Masters of Liberality. He answer'd, thou doest mistake; they are Slaves to their Wealth: What Benefit have we from them? They are Clouds which contain Water, but don't rain: They are like the eclipsed Sun; of what Benefit are they, if they hide their Beams behind the Clouds, or beset their Gates with strong Fellows, to hinder good People from entring, and push them back, saying, there's none at Home: But in this they speak the Truth; for if I ask for a good-natur'd,

generous, and benevolent Man, truly, such a one is not at Home.

I blame them not, said I, Beggars are insolent, troublesome, and common Disturbers of Tranquility.

Whilst thus we were engaged in Words, and like at the Play of *Schab*, opposing each other, I clear'd the Way of most his Men; and as often as he cry'd *Schab*, I transposed the Queen, drove him close, and won the Game. The Dervis finding himself incapable to advance further with Arguments, began to move his Fist, uttering most reproachful, slandering, and defaming Words; and like *Afar*, the Carver of Idols, when he could not contradict *Abraham* concerning the true Worship of God by reasoning, made use of scolding, and threatened him with Blows*.

Thus the Dervis having treated me first with very provoking Language, at last went to Blows: He got me by the Collar, and I took hold of his Beard; and being thus engaged together, the Company flock'd about; some laugh'd at us; others, wondering at our Follies, bit their Nails. After we were parted, we went before the Cady, to have our Dispute after the Manner of Mussulmen decided, and to know the Justice's Sentiment about the Difference between the Rich and Poor. The Cady having heard us both, hung down his Head, considered a while, and then spoke after the following Manner:

Thou who didst extol and praise the Rich, and despise the Poor, must know that where are Roses, there are Thorns also; where is Wine, there is Excess in Drinking it; where is a Treasure, there

* The History of which shall be related hereafter.

The *Entertaining* CORRESPONDENT. 221

is a Serpent^{*}; where are Pearls, there are Whales ready to swallow those that fish for them: Sensuality and Pleasure of this World is attended by Providence and Death; and even Paradise is not free from the deceitful Devil: Light and Shadow, Love and Hatred, Joy and Melancholy will always be together.

Hast thou not seen that in a delightful Pleasure-Garden are Weeds and wither'd Stalks? Even thus are found among the Rich, good and pious Men, who thankfully acknowledge their happy State; whereas those who are wicked, look upon Riches as their Due, and harbour that detestable Vice of Ingratitude in their Breast: In like Manner are found among the Poor who are patient and impatient; contented and discontented; virtuous and vicious.

But as the Number of the Good, as well among the Rich as the Poor, doth not amount to that of the Bad, the Good are the more to be valued. If the Hails were to be Pearls, they would be less valued than Serpents Heads†. Those Rich who cleave to God, who love him, and are meek and charitable, are most acceptable in his Sight, and are really rich; and so are the Poor, when they are content, and think themselves rich: He is the noblest amongst the Rich, who has the Necessities of the Poor at Heart; as among the Poor he is the best who is serviceable, and prays for the Rich: The Almighty says, *Who puts his Trust in God, God is to him all in all.*

* They believe, that always near a buried Treasure lays a great Serpent, to guard it.

† The Asses Harnesses are set off and decorated with small Shells, call'd Serpents Heads, found on the Strand of the Sea, and brought plentifully to the Markets.

Upon this the Cady turned his Face to the Dervis, and said, thou that exclaims against the Rich, and charges them with Voluptuousness, Pride, and Arrogance, must know that though there are some among the Rich who have not the Sense of returning Thanks to God, by whose Benificence they enjoy their Wealth; who amass Treasures without bestowing some thereof to charitable Uses; who have no Regard to the Exigence of the Poor, and should they even see them die for Want, or should an Inundation overflow the Land, they would say within themselves, I'm safe, my Wealth, like swimming Ducks, doth bear me up: Tho', I say, there are such among the Rich; yet there are also found among them such who delight in doing Good, in being benevolent, charitable, and hospitable; who are humble, and meek, and ready and willing to assist the Poor: Such are belov'd both by God and Men, and deemed happy both in this World and the World to come; they will enjoy long Life here, and eternal Life hereafter. Such is the King of this World, who by God is decreed to be triumphant over his Enemies, to obtain one Victory upon another; I mean the Heir of the Kingdom of *Solomon*, the most just and wise among the Kings of this World, *Abubeker*, the Son of *Saadi*, * whom God preserve and extend his Power and Dominions.

Of The Prophet Saleh's Camel.

THE *Persians* believe *Saleh* was Brother to *Samuli*, who dwelt between *Medina* and *Damascus*; to whom came a Command of God, to dissuade People from Idolatry, to tell them to forsake

* *Saadi* the Author of this Treatise, dedicated it to *Abubeker*.
their

their Idols, and to worship the true God. *Saleb* obeying the Voice of the Lord, went and declared to the People, how God had ordained him to be a Prophet, and commanded him to preach to them. But instead of believing his Words, they said, If thou art a Prophet, then witness thy Call with a Miracle: What happened? *Saleb* performed a Miracle in causing a white Camel to come forth out of a great Stone.

When the People saw this, they called him a Sorcerer; however, he left the Camel to convince them it was a real Animal, by walking before their Eyes: But they made up to the Camel, beat him, and cut the Sinews of his hind Heels. *Saleb* grew troubled at the Sight of this, and said to his Brother *Samuli*, What shall I do with this People? I cannot leave their Wickedness unpunished; and turning to the People, This Camel doth not belong to me, said he, but to God, who will punish you for your Wickedness. *Saleb*, in order to prevent the further Abuse of the Camel, led him to his House; hereupon the People began to lay Hands on the Prophet. *Saleb* then prays to God for Vengeance, and it happened that the Camel enter'd again into the Stone; and *Saleb*, at the Command of God, departed from the People, without exhorting them any more. The second Day the Angel *Gabriel* came to the People, and pronounced Death upon them, for their Disobedience and daring Insolence; whereupon all the Inhabitants of that Place dropt down dead.

To this Day the *Persian* Merchants and Pilgrims which travel from *Damascus* to *Mecca*, whenever they pass by this Stone, make a hideous Noise with Drums, Pipes, and bawling out, in order, as they say, to stun the Ears of their Camels from hearing the Camel in the Stone cry out, who
if

if they hear him, halt, and will not stir from the Place, but rather suffer to be beat to Death.

Dezal's *Afs*

is such another Fable, by the *Persians* told thus:

IN the Time of *Mahomet*, a Child (which they call *Dezal*) was born that had but one Eye, and the hind Parts of its Feet were before; it walk'd at the Day of its Birth to a Date-Tree, gather'd the Fruit thereof, and eat it. This Miracle was declared to *Mahomet*, who answered, that the Child would be the Cause of great Troubles in the World; however, he advised them not to kill it, but let it alone. Nevertheless, one of *Mahomet's* Disciples endeavour'd to destroy this Terror of Wrath with the Edge of the Sword. But in doing this the Sword turn'd, and he cut himself therewith. This Child's Father was called *Ebilebeb*, who had a She-Afs, which on the same Day *Dezal* was born, did sole a young Afs, in whose Hair was heard a particular Sound, or Tune: *Mahomet* being inform'd of this, did say, Upon this Afs *Dezal* shall ride, when he shall despoil all Orient; at present he and his Afs are in a certain Island, where both were carried by an Angel, to continue there till the Day of Judgment, when he will be the Devil's Messenger: The *Jews* shall conduct him out of *Ispahan*, and cry to the People to believe in him, for their Saviour: He will spoil *Europe* and *Asia* with the Sword, demolish the principal Cities, and at last fall also upon *Jerusalem*; then will God no longer forbear, but send *Christ* thither to drive him from thence: Then shall *Dezal* go against *Europe*, and after this against *Damascus*; from thence to *Babylon*, and then again to *Ispahan*. But *Christ* shall pursue him continually, overcome him in Battle at *Ispahan*, and destroy him.

The

*The Story of Abraham's BIRTH, and his Zeal
for the true Worship of God;*

as it is a Piece which has not fallen into many Hands, and has been valued by a celebrated Author, who translated it from an *Arabick* Book, entitled *Ell Mealem*, I thought it would be no less satisfactory to the curious Reader to give him the following Account.

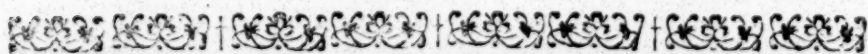
“ **N**IMROD, the Son of *Canaan*, thought
 “ to be the first King after the Flood, resided
 “ at *Babylon*, which City he himself had built.
 “ This Prince, in a Dream, saw a Star rise above
 “ the Horizon, whose Light darken'd that of the
 “ Sun; and having consulted his Magicians about
 “ it, they all unanimously agreed, that a Child
 “ would be born in *Babylon*, who in a short
 “ Time would become a great Prince, and whom
 “ there was great Reason to fear, though he was
 “ not yet begotten. *Nimrod* in a Fright, immedi-
 “ ately order'd, that the Men should be parted
 “ from their Wives, and appointed an Officer to
 “ every ten Houses, to hinder them from seeing
 “ one another. *Azar*, one of the principal Men
 “ of *Nimrod's* Court, and his Son-in-Law, deceiv'd
 “ his Guards, and lay one Night with his Wife,
 “ whose Name was *Adna*. The next Day the
 “ Soothsayers, who during this Time made their
 “ Observations every Moment, came to *Nimrod*,
 “ and told him, That the Child with which he
 “ was threatened, was begot that very Night; for
 “ which Reason he order'd all the Women with
 “ Child to be strictly observed, and all the Male
 “ Children they brought forth to be put to Death.
 “ *Adna*, shewing no Tokens of being with Child,
 “ was not taken Notice of; so that when she was
 “ near her Time, she had the Opportunity of going
 “ out of Town, to be delivered, as she was, in a
 VOL. II. G g “ Cave;

“ Cave; and having shut it up carefully, she re-
“ turned to the City, where she told her Husband,
“ she had been delivered of a Son, who died as
“ soon as born. However, she went often to the
“ Cave to visit her Child, and to give it suck; but
“ she always found him sucking his Fingers-Ends,
“ one of which gave him Milk, and the other
“ Honey. She was much astonished at this Mira-
“ cle, and no less overjoy’d, perceiving that Pro-
“ vidence took care to nourish her Child, and she
“ had no more Occasion to make any Provision for
“ him; yet she could not forbear seeing him some-
“ times; and she perceived that he grew as much
“ in one Day, as other Children did in a Month.
“ Scarce fifteen Moons were past, when her Son
“ appeared to her like a Lad of fifteen Years of
“ Age, and he had not been yet out of the Cave,
“ when *Adna* told *Azar*, That the Son she had
“ been delivered of, and had made him believe was
“ dead, was now living, and of a very uncommon
“ Beauty and Comeliness. *Azar* repairing to the
“ Cave, and having seen his Son, bid *Adna* bring
“ him to Town, intending to present him to *Nim-*
“ *rod*, that he might be advanc’d, and settled at
“ Court. At Night *Adna* went for him, and led
“ him through a Meadow, where Cows, Horses,
“ Camels, and Sheep were grazing: *Abraham*, who
“ had never seen any living Creature, besides his
“ Father and Mother, ask’d the Names of all those
“ Things he beheld, and *Adna* told him the Names,
“ Qualities, and Use of every Thing he enquired
“ about. *Abraham* asked again, Who had made
“ all those several Kinds of Creatures? *Adna* said,
“ There is nothing in this World, but has its Crea-
“ tor and its Lord, upon whom it has its Depen-
“ dance. *Abraham* reply’d, Who is it then that
“ brought me into the World; and on whom do
“ I depend? It is I, answered the Mother. Who
“ is

“ is your Lord, said *Abraham*? *Azar*, your Father,
 “ answer’d she. *Abraham* then asked, Who was his
 “ Father’s Lord? and being told, it was *Nimrod*,
 “ he was desirous to know, Who was *Nimrod*’s
 “ Lord? His Mother finding herself too far press’d,
 “ said, You must not be so inquisitive, my Child;
 “ it may be of a dangerous Consequence to you.
 “ At that Time, there were several Sorts of Ido-
 “ lators in *Chaldea*, where *Nimrod* reigned: Some
 “ adored the Sun, others the Moon, and the Stars;
 “ some fell down before Statues, in which they ac-
 “ knowledged some Deity; and in fine, many
 “ owned no other God but *Nimrod*. *Abraham*,
 “ going one Night from the Cave to the Town,
 “ saw, and took Notice of the Stars; and among
 “ the rest in particular that of *Venus*, which was
 “ by many adored, and said to himself, Perhaps
 “ that is the God and Lord of the World! But
 “ some Time after, upon second Reflections, he
 “ said, I perceive that Star sets, and vanishes, so
 “ that it cannot be the Lord of the World; for
 “ He cannot be subject to such a Change: He af-
 “ terwards looked upon the Full Moon, and con-
 “ cluded as he had done of *Venus*; but seeing her
 “ descend to the Horizon, and disappear, he made
 “ the same Conclusion as of the said Star. Hav-
 “ ing spent the rest of the Night in such like
 “ Thoughts, he was near *Babylon* by Sun-rising;
 “ and there beheld Abundance of People fall down,
 “ and worship that Luminary; whereupon he con-
 “ jectured, as he had done before; ’till seeing him
 “ decline like the others, he said, That could not
 “ be his Creator, his God, or his Lord any more
 “ than the rest. When *Azar* presented his Son
 “ *Abraham* to *Nimrod*, that Prince sitting on a lofty
 “ Throne, about which stood in Order many
 “ beautiful Slaves, of both Sexes. *Abraham* ask’d

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“ his Father, Who that was above all the rest?
 “ Who answered, That he was Lord of all those
 “ he saw there, and all those People acknowledg’d
 “ him for their God. *Abraham* then looking at
 “ *Nimrod*, who had a very hard-favoured Counte-
 “ nance, demanded of his Father, How it was
 “ possible, that he, whom he called his God,
 “ should make Creatures so much more agreeable
 “ and handsome than himself; since of necessity
 “ the Creator must, in all Respects, be more *per-*
 “ *fect* than his Creatures? This was the first Op-
 “ portunity *Abraham* laid hold of to undeceive
 “ his Father, concerning Idolatry; and to preach
 “ to him the *Unity* of God, the Creator of all
 “ Things, whose Omnipotence had been reveal’d
 “ to him. This his Zeal caused him to incur his
 “ Father’s Displeasure, and was afterwards the
 “ Occasion of his having great Contests and Con-
 “ troversies with the chief Men of *Nimrod*’s Court,
 “ who would not conform to, nor allow of the
 “ Truths he taught them. The Report of these
 “ Differences at length reaching *Nimrod*’s Ears,
 “ that cruel and haughty Prince caused him to be
 “ cast into a burning Furnace; from which he
 “ came out safe and sound, without suffering the
 “ least Damage by the Fire.



Winchester April 20, 1738.

S I R,

YOUR *Curious Relations* being much admired
 in this Part of the Country, on Account of
 the Variety of Useful and Entertaining Subjects
 therein contained, I have, as well out of Regard to
 your

your Undertaking, as to oblige my Neighbours, resolved to lend you an assisting Hand, and to spend some of my leisure Hours in writing on some Subject or other. I here send you the Inclosed; which contains an HISTORICAL ACCOUNT of the most early ORDERS of KNIGHTHOOD; and if I find the Publick not displeased with my Performance, I shall continue to be your

Entertaining Correspondent.

I. *The* HOSPITALERS.

IN the Time of the Holy War, before the Christians had made themselves Masters of *Jerusalem*, there were publick Inns, and the Servants belonging to them were employ'd, either in receiving and waiting on the Pilgrims who came from foreign Parts, or in visiting and attending the Sick: Those of the latter Sort were call'd *Hospitalers*; but the former, who waited on the Pilgrims, were a long Time since taken into that Fraternity, when certain Merchants from *Amalfi*, in the Kingdom of *Naples*, did obtain a Grant from the *Saracen Calif*, to build a Convent near the Holy Grave, to which they added a Hospital and Chappel, which they dedicated to St. *John* the Almoner, in order, not only to receive the poor Pilgrims, but also to take Care of the Sick: At the same time they instituted a Fraternity, which included as well those who had the Care of the Sick, as those who attended the Pilgrims, and all, without Exception, were stiled by the Name of *Hospitalers*. They continued for a long Time thus employ'd under one *Mayor*, who was call'd *Hospital Master*, till after the taking of the Holy Land they put on a Sword, both to protect the Pilgrims, and to serve the King of *Jerusalem*. 'Twas then that they were divided into three several Classes: The first was call'd

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call'd Knights, who joined the Army; The second were the Servitors, who attended the Sick, and took care of the Pilgrims; The third were the Clergy, who administred the Sacraments, and attended other Duties of Worship. This Fraternity was instituted as an Order, under the Name of *Hospitalers*, by Pope *Paschalis II.*

II. *The* KNIGHTS *of the* Holy Grave.

It was not long after, when several others imitated these warlike Knights of the Hospital, in order to raise new Champions: The first were those who for some hundred Years past had had the Care and keeping of the Holy Grave, and had been call'd *Canonici*; but *Baldwin*, the first King of *Jerusalem*, made them Knights of the Holy Grave. These Knights, after the Christians were driven out of the Holy Land, went into *Italy*, where they settled at *Perugia*, and continued there, till by Pope *Innocent VII.* they were mixed among the Knights of *Rhodes*, and the *Franciscan* Fryars succeeded them in keeping the Holy Grave, who to this Day are impowered to create Knights thereof.

III. *The* KNIGHTS *of the* Temple.

In 1118, nine *French* Noblemen (among which *Hugo de Payers*, and *Godfrey of St. Omer* were the Chief) went to *Jerusalem*, and presented themselves to the Patriarch *Guarimond*, into whose Hands they deliver'd a Vow of Abstinence and Duty, to employ themselves all their Life-time in guarding and accommodating the Roads and Marches of the Pilgrims to the Holy Land; and King *Baldwin* giving them Lodgings in his Palace near the Temple, they were from thence call'd *Knights of the Temple*. They lived nine Years in that State, without a considerable Increase in their Number, and without any Distinction in their Habits, till
Pope

Pope *Honorius* II. in 1128, at the Council of *Troyles*, order'd them a white Coat to wear; to which Pope *Eugene* III. added a red Cross; and behaving afterwards with great Bravery against the *Turks*, their Number increased very much, as did their Wealth, and they were able to cope with a powerful Prince: But they became so obnoxious to the Christian Powers, by their insolent Behaviours, that Pope *Clement* V. took occasion to crush this Order, and most of their Commendums were given to the Knights of St. *John* of *Jerusalem*, who at that Time (1331) had taken the Island of *Rhodes*.

IV. *The Teutonic Order; Or, the* KNIGHTS
of Germany,

had their Beginning soon after the Institution of the *Templers*, by the bounteous Means of a very rich *German* Lord, who, after he had assisted at the taking of *Jerusalem*, continued at that Place for the Remainder of his Life. When this Man saw that Multitudes of *German* Soldiers and Pilgrims had suffer'd very much, and being in a strange Land, (the Language whereof was unintelligible to them) he built an Hospital at *Jerusalem* for their Reception, to which afterwards he also added a Chappel, which was dedicated to the *Virgin Mary*. Several *Germans* of Note accompanied the Benefactor, and like him assigned their Fortunes for that pious Use, obliging themselves to the Service of their poor Countrymen. Amongst these were a considerable Number who resolv'd to fight the common Enemy to the last Drop of their Blood: Their Rules and Manner of living did not much differ from the *Templers*; and Pope *Celestin* III. about seventy Years after, promoted their Order to a Knighthood, by the Title of the *Knights* of St. *Augustine*, and gave them a white Dress, with a black Cross: But
after

after the Defeat of the Christians in *Syria*, and the Retirement of the Emperor *Sigismund* with his Remains, he took all these Knights along with him, under their fourth grand Master *Salza*. This Emperor represented to them the Country of *Prussia*, which was inhabited by Idolaters: The Knights agreed to go and make a Conquest of that Country, and there were 2000 added to their Number, who accepted voluntarily of their Habit and Order; and *Conrade*, Margrave of *Thuringen*, accompanied them with 20,000 Soldiers. They were Masters of that Country in less than 3 Years time, and brought the Idolaters to the Christian Faith: Then they built *Marienburg* for the Residence of their Order; and their Successors afterwards gain'd more Land on both Sides the River *Wixel*, as far as *Lithuania*, propagating the Christian Religion wherever they came. Their Power increasing daily, they waged War against the *Polish* King *Jagello*, in 1400; who overcame them in a Battle, and the Order lost 50,000 of their regular Troops. Upon this all *Prussia* quitted their Alliance to 'em, and the Grand Master was oblig'd to pay Homage to *Casimir*, King of *Poland*: But when *Albert*, Margrave of *Brandenburg*, was chose Grand Master, he consulted more his own than the Order's Interest, and brought it to that Pass that King *Sigismund* chang'd his Title from that of Grand Master, to a Duke of *Prussia*, and gave him a large Country for his Dukedom; however to remain a Vassal to *Poland*. Hereupon the Duke quitted the *Roman* Catholick Religion, and embraced that of the Lutheran: He married the King of *Denmark*'s Daughter, and made his Dukedom hereditary to his Heirs and Successors; and thus this Order was quite extirpated out of *Prussia*; but it is still kept up in *Germany*, though only
among

among Persons of the first Rank and plentiful Estates. The present Grand Master of this Order keeps his Residence at *Mergentheim*, in *Franconia*.

V. *The* KNIGHTS of Malta.

The Knights of *Malta* had their Origin from *Jerusalem*, and are to this Time in the highest Esteem. Their Predecessors were those who went from *Jerusalem*, and subdued the Island of *Rhodes*; upon which Pope *Carol. V.* gave them the Title of Lords of *Rhodes*: But being forced by the *Turkish* Emperor *Soliman*, to quit that Island, in 1522, the Christian Emperor *Charles V.* gave them the Island *Malta*, upon these Conditions, *viz.* To keep for ever four Gallies employ'd against the common Enemy, for the good of *Christendom*; and to have the King of *Spain* and the King of *Sicily* for their Protectors: As a Token of Gratitude for such Favour, the Grand Master sendeth every Year some Falcons that are broke, as a Present to the King of *Spain*, which are reckon'd the best in the World.

The Maintenance or Revenue of this Order is chiefly depending on some Dioceses, and in particular 21 Pories, assigned for that Purpose in different Countries in *Christendom*.

The Rules on which this Order is founded, are principally these following:

I. Every one who resolves to enter into this Order, to be obliged to make a solemn Vow to observe these three Things, *viz.* Abstinence, true Obedience, and voluntary Poverty.

II. To fight for the Christian Faith; to defend Right and Innocence; to succour and help the Distressed; to endeavour to extirpate the *Turks* and Heathens; to protect Widows and Orphans, and to walk in Christian Sobriety and Virtue.

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III. The Rules of the Order to be read in the Presence of all the Knights at their Quarterly Assemblies.

IV. No Bondsman, Debtor, or married Man to be admitted into this Order.

V. In Time of Peace their Habit to be Black, with a white Cross on the left Side; and in Time of War, Red, with a white Cross.

VI. None to be admitted into this Order but those that are born legitimate, except Counts, Earls, and Persons of superior Rank, whose Mother is a Free-born Woman.

VII. No Heathen, *Mahometan*, *Jew*, or Heretic to be admitted, of what Birth or Station soever.

VIII. None to be admitted under thirteen Years of Age; nor none but such as are of a sound Constitution, and noble Endowments.

IX. None but those of noble Extraction, to be suffered to enter into this Order, and such as are admitted, to be first examined by a Committee appointed.

X. Every Knight to be oblig'd to say 150 Pater-Nosters a Day, and receive the Communion three times a Year, namely, *Easter*, *Whitsuntide*, and *Christmas*; and fast at certain Times.

XI. He who enters into this Order, to confess before installed, and by an Instrument, give an Estimate of all his Effects, Estate, and all temporal Possessions.

XII. Every one to take their Seat according to the Order of their Instalment, without Regard to State, Dignity, or Age.

XIII. At certain appointed Days, to be obliged to walk in Procession, and implore the divine Protection, and Continuation of their Order, and pray for the Peace and Unity of all Christendom.

XIV. Thir-

XIV. Thirty Masses to be said at the Decease of any Knight, and each Knight to offer at the Burial one Wax-Candle and one Penny.

XV. To engage with no Man on Earth by Oath, without the Consent and Knowledge of the Grand-Master: To fit out no Men of War, or Gallies: To intermeddle nor engage in no Quarrel between Christian Princes; but to do all that lies in their Power to promote Peace and Unity: Nevertheless, every Knight to have Liberty to practise the Art of War, and to serve in an Army.

XVI. Every Knight, as well spiritual as temporal, to be obliged to engage in an Expedition against the *Turk*, at least three different Seasons, every Season to be reckoned six Months; the spiritual Knights to fight with the Sword of Prayers, whilst the temporal Knights are stagnating the Progress of the Enemy of Christendom.

XVII. The Privileges of this Order, extends to none but such Knights, as either from the Grand Master himself, or of his Substitute have received the Cross.

XVIII. Those who travel in foreign Countries, and neglect attending their Duty, to be excluded from the Privileges of the Order.

XIX. The Power of administering Justice to be fully invested in the Knights of *Malta*; and even a Knight of the Holy Order in other Countries to submit and seek Redress from thence, without being any higher Appeal allowed.

XX. Such Knights as are not invested with this Order in their Convent at *Malta*, but receive it in another Country, to be obliged to repair to that Convent within twelve Months, in case they would not be fin'd, and lose some of their Benefits.

XXI. Such Knights as either within or without

out *Malta* have an Income allowed, to repair before the Grand-Master, whenever he requires it, on the Penalty of losing their Freedom.

XXII. Every one who has a Place of Trust, or who has accepted of a yearly Salary from this Order, to be obliged within six Months to put on the Habit, or else to quit the Place.

XXIII. The Island of *Malta* to be dedicated to the Protection of the Apostle *St. Paul*.

Besides these Rules and Privileges, the Knights of *Malta* have many others, which I judge needless here to relate. I shall only add, that every Knight, taken by the *Turks*, is obliged to redeem himself out of his own hereditary Estate; also, every Knight is under an Engagement to leave his moveable Effects at his Decease to none but the Order; and that no Knight appear with a Sword or any Arms before the Grand-Master, except those who attend him, on Pain of losing his Vote, or be deprived of his Honour and Liberty for three Years: And in case a Knight has lived contrary to the established Rules of the Order, he has forty Days Punishment inflicted on him, which is, first to live for seven Days on Bread and Water in a Prison, after which he is indeed let out, but not suffered to come into the Lodge, nor the Conversation of other Knights for three and thirty Days.

The Election of the Grand Master at Malta.

When the Grand-Master happens to fall sick, and is by the Physicians looked upon to be in Danger, the Privy-Seal and other Matters of State in his keeping, are laid up in a secure Place, till the Minute he dies, when they are delivered to the *Seneschal*, who in the Interim has the Government of that Order.

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As soon as the Grand Master is dead, the Common-Council is convened, in order to consult Matters for the chusing another in his Place.

The next Morning early, by Sound of Bell, the Council is convened, who, together with the President, repair to the Church of St. *John*, which is the Place of Election. Whilst they are busy, the Church Doors are kept shut, and the Knights are by the Bailiffs and Priors conducted (each Nation in its Order) before the President and Council, where the Oath is administered to them, which they take by laying their Hands on the Cross of the Knight's Mantle.

After they are sworn, one gets up and proclaims to the Assembly to elect a Head and Great-Master of the Religion of *Malta*; upon which, three Electors are appointed, according to the three different Stations of the Order, namely, a Knight, a Chaplain, and a Servitor: These three chuse out of the several Nations (of which are chiefly eight) eight different Electors, who afterwards take the usual Oath: The Choice is perform'd by Balloting, or putting round Balls in a covered Box.

These eight Electors assemble themselves in a private Apartment, in order to chuse an Elector General; who being presented to the President, takes the Oath of Fidelity; then the President quits the Chair, which the Elector General fills, and acts in his Room.

Then the 'fore-mentioned eight Electors are sworn before the Elector-General, to chuse three other Electors, well qualified, namely, a Knight, a Chaplain, and a Servitor; which they do accordingly, and make their Report thereof both to the President, and the whole Assembly; and then their Office is at an End.

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The Three Elect appear before the President, and before the Assembly take the usual Oath; after which these Three chuse a Fourth, the Four chuse the Fifth, and so on, till their Number is eight; each of them of a different Nation and Tongue. Every one being sworn by himself, and their Number of eight compleat, they chuse then a Ninth, the Nine chuse a Tenth, and thus proceed, till their Number is sixteen, and every Nation and Tongue is doubled. In this Number they must not chuse above two Chaplains, and three Servitors; the rest are Knights of ancient Families, or of noble and honourable Extractions.

Over these sixteen Electors the Elector General continues President, and has two Votes himself; the rest have but one Vote each: After a short Exhortation of the President, the sixteen Electors go to confess, and after they have heard Mass, receive the Holy Communion: Then they appear one after another before the President and the whole Assembly, bare-headed; and with bended Knees swear to the Holy Cross, the Holy Gospel, and the saving Word of God, to set aside all Hatred, Malice, Fear, Love, Hope, Favours, Rewards, and all other vain Desires; to lift their Eyes and Hearts only to God and the Lord Jesus Christ; and for the Honour, Praise, and Glory of his Name, the Welfare of the Holy Christian Religion, and their Order, to chuse and declare a Grand Master for the Hospital of St. *John of Jerusalem*, out of the whole Order of the Christian Knights, a Brother of noble Extraction, who is endowed with Virtue, Piety, Conduct, and other Qualifications requisite for the Administration of his high Station: This Oath is concluded by their kissing the Holy Cross and the Gospel.

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In like Manner all the rest of the Knights take their Oaths, to receive, acknowledge, obey, and respect as their Chief and Master whomsoever the aforesaid Electors shall happen to chuse.

Then the Electors withdraw themselves from the President and the Assembly into a private Conclave, where they may be secure, private, and uninterrupted; and there deliberate concerning the Choice of a Grand Master. Here every one may freely open his Mind, and either commend or discommend, to the best of his Knowledge, such or such a Person proposed. After mature Deliberation they collect the Votes by the Balls thrown into a wooden Box, and that Knight who has the most Balls, is elected Grand Master. As soon as this is done, the sixteen Electors repair to the President, and one of them standing up, and addressing himself to the whole Assembly, with a loud Voice asks, Whether they all approve of their Proceedings, and whether they will acknowledge for their Grand Master whom they have chosen? To which they all unanimously cry, Yea! three Times.

Then the new elected Grand Master's Name and his Choice is declared; and if he is present in the Assembly, he is conducted to the Great Altar, dress'd in his Formalities, to take the Oath: But if the Knight chosen happens to be abroad, his Place is supplied by the President, till his Arrival. After he has taken the Oath, the *Te Deum* is sung under the Sound of Kettle-Drums, Trumpets, and other musical Instruments, and all the Knights congratulate him, and kiss his Hand on this Occasion.





To the Printer of the Curious Relations.

S I R,

AMONG the many illustrious Women whose Heroick Atchievements have been transmitted to us by Historians, in order to perpetuate their Memory to future Ages, there is none more famous for Resolution, Conduct, and Courage, than the brave *Aretaphilia*, who, to revenge the Injury she had receiv'd from the *Cyrenean* Tyrant *Nicocrates*, not only pursued her Aim of freeing herself and Country of that Monster of Cruelty, but also of his Successor, whom by her Management she had raised to the Throne.

The Account hereof, tho' interspersed with some tragical Circumstances, will nevertheless, I suppose, be acceptable to your Readers, whom to entertain, I have given myself the Trouble of translating it, and send it you, either to insert it, or to fling it among your waste Papers. I am, Sir, your constant Reader

C. M.

A*Retaphilia*, who was the Wife of one of the principal Inhabitants of the Republick and City of *Cyrene*, was greatly admired, not only for the exceeding Charms of her Beauty, the Compleatness of her Shape, and other personal Qualifications, but likewise for the excellent Endowments and noble Perfections of her Mind. *Nicocrates*, who tyranniz'd over his People, and caused many Citizens to be put to Death, in order that none should

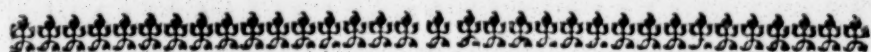
should escape his Cruelty, commanded his Soldiers, that were placed at the City Gates, to run their Swords and Daggers into the dead Bodies that were carried out to be interr'd, lest under that Pretence some of the Proscrib'd might endeavour to escape his Fury. Among other noble Personages that were the unhappy Victims of his Rage, was *Phedemus*, the Husband of *Aretaphilia*. And not content with cruelly shedding the Blood of that brave Man, he followed this villanous Action with another as bad, by forcing the wretched mournful Widow to his Arms, while his Hands were reeking with the Blood of her murdered Husband. These barbarous Proceedings, and inhuman Villanies moved her Passion for Resentment, not only on her own, but also on Account of her bleeding and oppressed Country, and wrought in her the strongest Indignation against the Tyrant: She therefore resolved to rid the World of such a Monster, tho' at the Hazard of her own Life; but she unfortunately miscarried in the Attempt; the Potion she had prepared for him not having the intended Effect; and it seem'd as if Providence had reserved him to be a further Scourge to his Country. However, she was suspected, and being strictly examined, did not disown the Fact, but freely acknowledged to have given him a Potion, not with a Design to take away his Life, but only to inflame his Love, increase his Affection, and heighten his Passion for her. *Nicocrates*, who was excessively fond of her, mitigated the Sentence of Death that was passed upon her, and only ordered her to be tortured, to force a Discovery from her of her Associates in the Conspiracy: But she with the most heroic Resolution of Mind, underwent the Torments, to the great Astonishment of her Judges and Tormentors; and persisting in her former Declaration, she was at last

set at Liberty. *Nicocrates* judging she was innocent from the Constancy of her Behaviour, quickly after renewed his Addresses to her, and once more obtained her Embraces; but the Cruelty of his former Actions having left a deep Impression upon her Mind and Memory, she studied Day and Night how to put her former Purposes in Execution, and free her Country from such a Plague; at length she contrived the following Stratagem: She had by her late Husband *Phedemus* a Daughter, who was an incomparable Beauty; this young Lady she offered in Marriage to the Brother of *Nicocrates*; which was accepted of, and the Nuptials were accordingly celebrated to the Satisfaction of all Parties. *Leander* (for that was the Name of the Brother) was so delighted with his new married Bride, so transported with the innumerable Charms he found himself possessed of in his young Spouse, that he lov'd her to Excess, and denied her nothing that was in his Power to grant, but heaped on her Favours upon Favours, even beyond her most sanguine Hopes and most ambitious Expectations. Of this Fondness in *Leander* for her Daughter, *Aretaphilia* took this Advantage: She proposed to, and instructed her Daughter in what Manner to advise her Husband to assassinate his Brother; laying before him the mighty Service he would do his Country in freeing it from a Tyrant; and that the Crown, to which he must necessarily succeed, would be the certain Reward of such a glorious Action. Her Counsel met with a favourable Reception, it was approved, and immediately put in Execution. *Leander* consulted with one of his intimate Friends, to whom he communicated the important Secret, and they slew *Nicocrates*. But *Leander*, being thus suddenly exalted to Sovereignty, was so intoxicated with his new Power, so dazzled with

with the Glory and Splendour of a Crown, that he forgot he was a Man: Being lifted up in his Mind, in Proportion to the Greatness and Grandeur of his Station, he began to play the Tyrant over the People with no less Cruelty than his Brother had done before him, and most ungratefully upbraided his Mother-in-law for the Advice she had given; tho' it was by the Means of that only he had arrived to his present Grandeur.

Aretaphilia, highly incensed at his audacious Proceedings, secretly advised a neighbouring Prince, whose Name was *Anabe*, to declare War against *Leander*: He complied with her Request, raised an Army, and brought them before *Cyrene*. She sent for *Leander*, and represented to him the Power and Strength of the Enemy, as being far superior to his, and therefore advised him to enter into a Treaty, and to make the best Terms he could with him; and that she would find out Ways and Means to bring Things to bear so that they should have an amicable Meeting. *Leander*, like other Tyrants, when Affliction, Trouble, and Distress overtake them, when Courage and Magnanimity are most wanted to bear them up against the Frowns of Fortune, are then the greatest Cowards, from the Guilt of their former Crimes, which possess them with Fear, and Fear makes them more abject Slaves than any of those poor Wretches they have tyranniz'd over, so He was no more the proud, the haughty, the imperious *Leander*, but readily and submissively hearken'd to the Advice *Aretaphilia* gave him. In the Interim of Time she was proposing to him a Meeting, she employed two of her faithful Servants, in whom she could most confide, to carry a Message to *Anabe*, informing him that she would deliver *Leander* into his Hands, requesting that he would keep him a Prisoner till he knew whether the People would redeem him by a Ran-

fom; which if they should refuse, that then he might flay him. *Anabe* agreed to her Propofal; and *Aretaphilia*, to take off all Suspicion, accompanied him to the Meeting that had been appointed betwixt them. *Leander*, conscious of his Crimes, was infinitely dismayed at the Approach of *Anabe*, infomuch that he swooned away, and she was forced to use the moft artful Perfuaſions ſhe could invent, to encourage him to proceed to the Place; where he no ſooner arrived but he was ſecured. *Aretaphilia* returned to the City, and related to the People every Thing that had paſt, and how in order to free them from the Oppreſſion and Cruelty of the Tyrant, ſhe had contrived and accompliſh'd his Overthrow. The Citizens were overjoy'd at the News, and they preſently raiſed the Sum which had been propoſed for his Ransom, and readily paid it to *Anabe*: *Leander* then was delivered up a Priſoner into their Hands; and the Citizens having got him in their Power, brought him fettered to *Aretaphilia*; who gave him over to the Senate, to be dealt with in what Manner they thought proper. The Senate having duly weighed and conſidered the Heinousneſs of his Crimes, and the Oppreſſion and Tyranny which he had arbitrarily exerciſed over the People, paſſed Sentence upon him, which was, to be tied in a Sack, and thrown into the Sea: Which being accordingly put in Execution, the Senate and People proſtrated themſelves before *Aretaphilia*, and expreſſed their Gratitude in the moſt affectionate, thankful, and obliging Manner, acknowledging her their Deliverer, and beſought her to take the Government upon her, which ſhe accepted, and reigned till ſhe had reſtated her Country in Peace and Tranquility, when ſhe reſign'd her Government to the Senate, and retired to ſpend the Remainder of her Days in the Society of religious Matrons.



To the Printer of the Curious Relations.

S I R,

IN the First Volume of your *Curious Relations*, just publish'd, I was pleas'd to find the Narration of *Mahomet's* Life, together with his Journey to *Jerusalem*, and from thence to Heaven; and being possess'd of a Translation from an *Arabick* Manuscript, which describes a Conference between *Mahomet* and a *Jew*, I thought it would be a Subject well worthy the Perusal of your Curious Readers, and therefore send you the Copy thereof, insisting on your inserting it the first Opportunity, you will in so doing oblige, Your Reader and well wishing Correspondent

A. Z.

A CONFERENCE between Mahomet and a Jew, in which the former gives an Account concerning his Mission and Doctrine.

THE Messenger of God, on whom extends Salvation, once sat among his Disciples in the City *Jerab*, when the Angel *Gabriel* appear'd before him, and said, God's Blessing on you, O *Mahomet*; to which he answer'd, He truly is the Lord of all Blessings and Salvation, since they proceed from him, and return to him again. The Angel pursuing his Speech, said, There are four Men of great Wisdom and Understanding, and skilful *Rabbins* of *Israel*, who will come instantly to enquire into your Doctrine; the Principal of them is *Abdias ben Salon*, since in your *Saracen* Tongue call'd *Abdala*
Iben

Iben Selech: Whereupon *Mahomet* replied, O most worthy Friend, are they come to my Advantage, or to my Contempt and Shame? To your Advantage, answer'd the Angel. The Prophet then order'd *Haly*, *Abitalis*'s Son, to go and meet them, and accompanied with some others, to receive them. They meeting them just at the Gate, saluted them, saying, Salvation on you, O *Abdias*, *Salon*'s Son; and naming also the rest in their Order, they were surpriz'd thereat, and ask'd them who had reveal'd their Names to them, and how they came to be inform'd of their Coming? *Haly* answered, that *Mahomet*, his Uncle, had charg'd him to meet them. Whilst they were thus engaged in Talk, they enter'd the Room where *Mahomet* was; and *Abdias* having advanced three Steps before his Company, said; Salvation be upon you *Mahomet*! And Salvation, answer'd *Mahomet*, be also on all those who pursue and search after it, and awe the Power of God. I, and these my Companions, said *Abdias*, who are none of the most ignorant in our *Jewish* Law, are sent by our People, in order to be instructed in the mysterious and dubious Points of our Faith, and to have them explain'd; for we well know, by what we have learn'd from Report, that it is easy for you to resolve the Questions we come to ask you.

Are you come to try me, said *Mahomet*, or to be instructed? Ask then quickly: What is it that you want to be inform'd of?

Abdias then looking into his Catalogue of Questions, which were collected from the most obscure Texts of the Bible, began to interrogate *Mahomet* thus: I pray you, *Mahomet*, tell us first of all, whether you are a Prophet, or a Messenger? He answer'd, God has ordain'd me for both. That is well, replied *Abdias*; but tell me, Do you declare
your

your own Law, or the Law of God? He answer'd, The Law of God. But, said *Abdias*, What is the Law of God? *Mahomet* answer'd again, No Plurality of Gods, but one only God, who has no Companion that's equal in Power; and I, *Mahomet*, am his Servant and Messenger, who declares to Mankind the End of Time, wherein certainly the Dead shall rise. Is it so, said *Abdias*; But tell me yet, if you please, How many are the Laws of God? Only one, answer'd *Mahomet*, and no more: But what do you say of the Prophets which were before you, ask'd *Abdias*? Certainly, said *Mahomet*, The Law or Faith of all is but one, though the outward Appearance thereof is various. It is, replied *Abdias*, as you say; but tell me further, Shall we enter into Paradise by the Law, or by our own Merits and good Works? Both Things are necessary to Salvation, answered *Mahomet*, yet if a Jewish, Christian, or Heathen Profelyte to the *Saracen* Faith is cut off by Death before he has done good Works, then his Faith will atone, and be sufficient for his Salvation. This we must believe, said *Abdias*; but tell me, Has God sent any Writings to you? Yea, answer'd *Mahomet*, and it is call'd the *Alfurcan*, (Alcoran). And why, said *Abdias* again, is it thus call'd? Because its Commandments and Ground Rules are divided into Chapters: For the Word of God came not at once to me, like the Law to *Moses*, the Psalms to *David*, and the Gospel to *Jesus Christ*. That is without Doubt, said *Abdias*; but tell me, How is the Beginning of the *Alfurcan*? *Mahomet* said: *In the Name of the Bountiful and Merciful God.* *Abd.* Which are the four Things God made with his own Hands? God made, replied *Mahomet*, the high and great Paradise with his own Hands; he planted the Trumpet-Tree; form'd *Adam*; and
wrote

wrote the Table which he gave to *Moses*. But, says *Abdias*, who has reveal'd all this to you? The Angel *Gabriel*, replied *Mahomet*. Tell me now, said *Abdias*, the Signification of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, and so on to 100. *Mahomet* answer'd, One is God, who has no Companion, nor Child; in his Hand is Life and Death, and he is mighty, above all Things: Two, is *Adam* and *Eve*; this Pair was in Paradise, before they were driven out of it: *Gabriel*, *Michael*, and *Serafiel*, Arch-Angels, are Three: The Law of *Moses*; the Psalms of *David*; the Gospel; and the Alcoran, are Four. ——— Hundred are the Strokes he is to suffer who is taken in Adultery. Proceed then, said *Abdias*, and inform us how, and when the Earth and Mountains were made, and what Names the latter had? God form'd *Adam*, said *Mahomet*, of Dirt; this Dirt came from the Froth of the Storm; the Storm from the Sea; the Sea from the Darknes; the Darknes from the Light; the Light from the Word; the Word from the Thought; Thinking from the Hyacinth; and the Hyacinth from the Command. There's no doubt of all this, said *Abdias*, but tell me, how many Angels are about a Man? Every Man, answer'd *Mahomet*, has continually two Angels attending him, the one at his right Hand, and the other at his Left: He that is at his right Hand, writes down all his good Actions, and he at his Left, marks all the evil Deeds. But where, ask'd *Abdias*, and how do they accompany a Man, and on what do they write? They sit, replied *Mahomet*, upon his Shoulders; his Tongue serves for a Pen; his Spittle for Ink; and his Heart for Paper. All this is true, said *Abdias*, but tell me now, what did God make next? The Paper and Writing Pen, replied *Mahomet*: What Paper, and what Writing Pen,

Pen, ask'd *Abdias*? Truly, said *Mahomet*, a Paper on which is written all that has, is, and shall be done in Heaven and on Earth; and the Writing Pen is made of clear Light. How large is this Writing Pen, ask'd *Abdias*? As long as the Way which one can travel in 500 Days, and the Breadth is 80 Days Journey: It has 80 Points, which never cease to write all what happens in the World, to the Day of Judgment. *Abd.* But, of what is the Paper made? *Mab.* Of an excellent fine Emerald; the Words wrote thereon are of Pearls, and the Backside thereof is Piety. — But pray, said *Abdias*, why is the Heaven call'd Heaven? Because, replied *Mahomet*, it is made of Smoak, and the Smoak from the Exhalation of the Sea. But whence comes it, ask'd *Abdias*, that the Heaven is blue? From Mount *Kaf*, answer'd *Mahomet*, which is entirely made of Emeralds out of Paradise; and which surrounding the Earth, does support the Heaven. Has the Heaven Gates? enquired *Abdias*: Yea, replied *Mahomet*, and they are hung. Where are, said *Abdias*, the Keys of those Gates? *Mab.* They are laid up in God's Apartment. *Abd.* What are they made of? *Mab.* Of fine Gold; the Locks of clear Light, and the Keys of Piety.

That is well, replied *Abdias*; but of what are the Heavens, which we see, created? The First, said *Mahomet*, is of blue Water; the Second of clear Water; the Third of Emeralds; the Fourth of clear Gold; the Fifth of Hyacinth; the Sixth of a shining Cloud, and the Seventh of the Lustre of Fire. This can be no otherwise than true, replied *Abdias*; but tell me now, What is above those seven Heavens? An animating Heaven, said *Mahomet*, is the first: Over that is the Sea of Fogs: Above those two is a Sea of Air; than

a Sea of Stones; than one of Darkneſs; another of Mirth and Joy; over that the Moon; then the Sun; and above the Sun is God's Name; next follows Deſire; higher, the Angel *Gabriel*; above him a large Parchment, which is ſmooth and beautified; over that another, which is wrote upon; yet higher up are ſeven Spaces or Rows of Light, and over them 70,000 Powers and Attributes of the Spaces: After which follow 70,000 Rows of Hills; and upon them 1000 Spaces; in each Space 70,000 Bands of Angels; and in each Band 5000, who continually praiſe the Great Lord of the Univerſe.

—— Then follow Diſtances and Widths of Pearls; then other Diſtances of Grace; others of Might; further the Diſtances of Divinity; higher ſtill the Diſtances of Providence; ſtill higher the Foot-ſtool; and over that the Throne on which ſits the Lord of the Univerſe. Certainly, ſaid *Abdias*, you have wonderfully explain'd all theſe Things, as without doubt they are; there remains nothing more for you to tell me but this, Whether the Sun and Moon are believing or unbelieving? Be ſure, replied *Mahomet*, believing, and obedient to all the Commandments of God. But whence comes it they are not both of one Luſtre, ask'd *Abdias*? God, replied *Mahomet*, created them both of the ſame Light and Power; but it happen'd that when the Changes of Night and Day were yet uncertain, the Angel *Gabriel* flying there about, did by Accident touch the Moon with one of his Wings, by which ſhe has been darken'd ever ſince.

—— But tell me, if you pleaſe, ſaid *Abdias*, How many Rows or Orders are there of the Stars? Three, answer'd *Mahomet*; the firſt Row are thoſe faſtened with Gold Chains to the Seat of God, from whence their Light is diffuſed up to the ſeventh Throne: The ſecond Row are of thoſe which em-
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bellish and illuminate the Firmament ; and, when the Devils come to inform themselves of the Secrets of Heaven, oppose them and drive them away with Courage : The third Row is of the wandring Stars, for the Order of Time, Signs, and Prognostication. That is also true, said *Abdias*, and it cannot be otherwise ; but tell me, I pray you, How many Seas are between us and the Heavens ? Seven, answer'd *Mahomet*. *Abd.* How many Winds ? *Mab.* Three ; the first is unfruitful, which God did send upon the People *Abat* ; the second is black, which doth raise the Emotion of the Sea, and which shall blow the Fire on the Day of Judgment ; the third is that which is beneficial both to Earth and Sea. You speak with Reason, reply'd *Abdias* ; but how many Distances or Spaces are between us and Heaven ? No more than one, said *Mahomet*, without which the Heat of the Firmament would burn up all that's here below : That is so, without doubt, said *Abdias* ; but in case the Earth was taken away, where would the Sun have his Place ? In a Well-Spring of hot Water, answered *Mahomet* ; the Well-Spring in a Serpent ; the Serpent in a Space ; and the Space in the Mountain *Kaf*, which is in the Hand of an Angel, who holds the World to the Day of Judgment. It is so, replied *Abdias* ; but what Shape are those Angels of which support the Seat of God ? Their Heads, said *Mahomet*, are under the Stool, and their Feet below the seven Steps : Their Heads are so large, that if the swiftest Bird was to fly for the Space of a thousand Years without ceasing, he would hardly reach from one End to the other, and their Horns are twisted together a-top of their Heads ; their Food is nothing else but God's Praise and Glory, and they beat their Wings with such Swiftmess, that none but God is able to comprehend

it: The first Row of their Wings is half of Snow and half of Fire: The Fire however doth not consume the Snow, nor the Snow quench the Fire: The second Row of their Wings is one Part of Thunder and one Part of Lightning, mix'd both together: The third Row is divided throughout with Lumps of Earth, and in Water-Waves, the Water not softening the Earth, nor the Earth soaking into the Water: The fourth Row is half Wind and half Rain, without Importunity: The fifth Row is of an equal Mixture of Iron and Fire, without any manner of Confusion: The sixth Row is of Gold and Silver, of an equal Quantity: The seventh Row is of a very shining Lustre. This is like what you have said, replied *Abdias*, and can be no otherwise; but now, I pray you, tell me the Space which is from us to the Heavens? From us to the lowest Heaven, answer'd *Mahomet*, is so far as one can travel in 500 Years, and such is the Distance between each Order or Row, and the Thickness of every Circle of Heaven; in all which are such a great Number of Angels, as none but God is able to tell. That is so without doubt, replied *Abdias*; but tell me now, What Birds are between us and Heaven? Certain Birds, said *Mahomet*, which neither touch the Earth, nor Heaven; their Tail is like a Serpent. — I pray you, said *Abdias*, in case it doth not displease you, Why was *Adam* call'd *Adam*? Because, said *Mahomet*, he was created of Dirt, or Mire; for had he been created of one Sort of Earth, there would have been no Distinction among Mankind. — I have several other Questions to ask you, said *Abdias*; tell me, if you think fit, Which is the Land, that once was seen by the Sun, and never will be seen again, till the End of the World? *Mahomet* replied, When *Moses* divided the Water
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in the *Red Sea*, the Bottom thereof was uncovered, and the Sun could see it; but the Water being return'd, the Bottom could not be seen again. What do you think of this, *Abdias*; do you not find all this in your Law? No surely, replied *Abdias*, nor many other such Things, which I should be glad to be inform'd of. ——— *Abd.* Which are the two only Men whose Graves are not known? *Abitabil's* and *Moses's*, answer'd *Mahomet*. *Abd.* How did this happen? *Abitabil*, said *Mahomet*, finding the Approach of Death, order'd that his Body should be laid on a Camel, and suffered to be carried to wherever Providence should direct, whilst some should follow the Camel at a Distance, till he should stop of himself: This was executed accordingly, and the Grave being dug in the Place where the Camel laid down, a Grave-Stone was found, prepared by *Noah* for *Abitabil*, as the Inscription upon it did express: And after he was buried there, and the Grave fill'd up with Earth, it has not been found since. Concerning *Moses*, he wandering in the Wilderness alone, found by Accident an empty open Grave, even to the Measure of his Body, as he found by laying himself into it: Whilst he was greatly admiring it, the Angel of Death came to kill him; and *Moses* knowing him instantly, ask'd him what he was come for? He answer'd, To have your Soul: How, said *Moses* again, think you to move it from my Body? It is impossible to draw it through my Mouth which has spoke with God; neither through my Ears, which have heard his Voice; nor through my Eyes, which have seen God Face to Face; neither is it possible it should pass through my Hands, which have receiv'd such inestimable Presents; nor through my Feet, with which I climb'd Mount *Sinai*: The Angel having heard this, departed from

from him, and assuming another Countenance, brought a Paradise-Apple, which he presented to *Moses*, in order to smell to it, and holding it to his Nostrils, took hold by his Nose, and thence drew *Moses's* Soul, whilst the Body, bereft of Life, remain'd in the Grave, which has not been found since. — I like what you say, answer'd *Abdias*; but tell me, Whether God doth punish Men without a Cause? No, says *Mahomet*: But, replied *Abdias*, What shall he do to the Infidels? They shall, said *Mahomet*, appear before his Face, and he shall say to them, Who was your Lord and Master? They shall answer, you Lord, that did create us. And whom (shall God say) have you serv'd, or whom have you worshipp'd? Truly Lord, (will they reply,) We have not made right Use of our Ears, nor of our Tongues, nor follow'd your Messengers. He'll say again, Will you comply to something that's commanded you? They will say, Yea, most worthy and most righteous Lord, with all what you are pleased to enjoin us with: He then shall cause one of the hellish Rivers to flow by, and say to them, cast your self into the Abyss; and those who obey him, shall come out without any Hurt, and go into Paradise; but the others who are timorous, and refuse it, shall go into the Fire of Hell. — That is indeed true, said *Abdias*; but tell me how shall the Earth be destroy'd? Through Fire, replied *Mahomet*, which shall burn it to Ashes. — Proceed now, said *Abdias*, and tell me, What is under the seven Worlds? An Ox, said *Mahomet*. *Abd.* And whereon rest the Feet of that Ox? *Mab.* Upon a great Stone. *Abd.* What is the Shape of that Beast? *Mab.* His Head is in the East, and his Tail in the West; it has forty Horns, and as many Teeth, and it requires a thousand Years time to travel from
one

one Horn to another. *Abd.* And what is under the Stone on which that Beast stands? A Mountain, replied *Mahomet*, call'd *Zolot*. *Abd.* From whence comes this Mountain? *Mab.* Out of Hell. *Abd.* How high is this Mountain? *Mab.* So high as one can travel in a thousand Years; the whole Band of the Wicked shall climb up this Mountain, and after they are arriv'd to the Top, the Mount shall begin to shake and tremble, and fling them into the Abyfs of Hell. *Abd.* But what is under the Mount? *Mab.* The Land call'd *Uverklea*. *Abd.* But what is under that Land? *Mab.* A Sea, call'd *Alkasem*. *Abd.* What then is under the Sea? The Country of *Aliolen*, replied *Mahomet*; under that the Sea *Zerea*; under that the Land called *Neama*; under that the Sea *Zegir*; then the Land *The-rib*; under that another Land, call'd *Agiba*, which is as white as Milk, and has the Smell of Musk, is as soft as Saffron, and shines clearer than the Moon: Upon this Land God shall gather the Righteous: Under this Land is the Sea *Alkintar*; and under that a Fish called *Albebbut*, the Head of which is in the East, and the Tail in the West, on whose Back lie the Countries and Seas, the Darknes, the Air, and the Hills, to the End of Time: Under the Fish is a Mount which supports the Fish; under the Mount is Thunder, and under the Thunder a great Lightning; below all this is a Sea of Blood, and under that is Hell, strongly locked and bolted: Lower still is a Sea of Fire; under that is a Sea of Darknes; then follows a Sea of Power; then a Sea of Fogs; and under that the Praises; then one of Glory, and after this the Throne; then a white Paper, afterwards a writing Pen, and lastly the great Name of God. *Abd.* What is yet under that? *Mab.* Hold! your Questions extend too far; who is he that can reach

reach further? Let it suffice you that God's Power is over all, and equal on every Side. Strange Things, said *Abdias*, and yet all what you say stands to Reason: But since you are so well acquainted with all Things both above and below, give us a Description of Paradise, and what Sort of a Life is led there? I am content, replied *Mahomet*, since you put your Questions in Order, as they should be; observe then, what I shall say: First, the Floor or Pavement of Paradise is all of fine Gold, garnished with a great Number of Hyacinths and Emeralds, and is planted with all Sorts of Fruit-bearing Trees; throughout run delightful Rivulets, some with sweet and nourishing Milk, others with pleasant Honey, as white as Snow, and others again with the most delicious Wine: The Days there are thousands of Years long; each Year lasts 40,000 of ours: What do you think; is not this sufficient and compleat Happiness? Yea, surely, answered *Abdias*; but tell me what are the Cloths and Employs of the Inhabitants? The Inhabitants, said *Mahomet*, have all they can wish for; they cloth themselves in what Colours they please, except black, which is granted to none of them but the Prophet, who on account of his extraordinary Merits is allowed it as a peculiar Favour: They are all as compleat of Shape as *Adam*, and of Countenance like *Jesus Christ*, without Addition or Diminution. I believe this, says, *Abdias*; but tell me, how are they entertained when first they come into Paradise? As soon as they are arrived, replied *Mahomet*, they are presented with a Dish of the Liver of a Fish, called *Albebbut*, which for Delicousness of Taste exceeds Ambrosia; then follow the Fruits of Trees, the Nectar of Paradise, and all they can wish for, or desire. I don't question this, said *Abdias*; but since
all

all that which enters the Body, must of Consequence discharge itself after it is digested: what becomes of the Impurity which Men discharge after they have thus feasted? This don't follow, answered *Mahomet*; for doth not the Creature receive Food whilst it lives in its Mother's Womb? and yet it don't discharge; but as soon as it is brought forth, then it becomes subject to Mortality; which they above in like Manner would be, if they were obliged to ease themselves: But if there remains any Superfluity, it discharges itself with a little Sweat, which diffuses a fragrant Smell; like Amber and Musk. You have, says *Abdias*, well resolved this Question; nevertheless I desire you to tell me, whether they don't eat Flesh and Bread as well as Fruit, and such like Dainties? Certainly, replied *Mahomet*, and every Thing they wish for, except the prohibited Food, which does not suit their Taste. *Abd.* And which are those prohibited Foods? *Mab.* Pork, for Instance. *Abd.* Ha, *Mahomet*, you have hit it; for God has prohibited the same among us, the *Jews*, and that not without Reason, which I should be glad to hear, particularly from your Mouth. I am ready to do it, said *Mahomet*, in case you will give Attention to what I am going to relate.

When *Jesus Christ* by his Disciples was desired to describe *Noah's Ark* to them; also the State of those that were preserved therein for the Propagation of Human-Kind, whilst he heard them speak, without regarding them, formed between his Hands something of a certain Shape, which he clashed against the Ground, and said: *Rise in the Name of my Father*; and immediately rose a hoary, grey, old Man, whom he ask'd who he was? And received for Answer, that he was *Japhet*, the Son of *Noah*. Were you thus grey at the Time you died?

No, answered he, but as soon as I had departed this Life, I thought within myself how I should be awaked at the Day of Judgment; this Dread has caused me those gray Hairs. *Jesus* then commanded him to relate to his Disciples the whole History of the Ark; and having delivered the first Part of his Relation, he came to that Place where he says, that on Account of the Filthiness which the Animals discharged, the Ark was overloaden, and when it leaned on one Side, they were all in Fear, and apprehensive of Danger, so that *Noah* addressed himself to God, who ordered him to bring the Elephant, and turn his Hind-Parts towards the Filthiness: This Beast having discharged his Excrements, presently came out a large Hog, which eat up all that Filthiness. Is this not Reason sufficient, said *Mahomet*, to abhor so vile an Animal? Certainly, said *Abdias*; but relate what happened after that. When this Beast, said *Mahomet*, was grubbing in the Nastiness, it occasioned a horrible Stench, and produc'd also a great Rat, which immediately began to gnaw the Planks and Ropes: Our Father, then having consulted God about it, beat the Lion upon his Forehead, who being offended thereat, sneez'd a Cat out of his Nostrils: Surely, said *Abdias*, this can not be related better, O ingenious *Mahomet*! 'tis enough; Since you have spoken of the Food and Liquor provided for those in Paradise, it remains for you to inform me of their Satisfactions and Pleasures, and first since they eat and drink, whether they also have Wives in Paradise? If they should fall short of any Pleasure which their Heart desires, answered *Mahomet*, their Happiness would not be compleat; and all their Wishes and Delight would be imperfect, if they should be restrained from the Pleasure, to which none of the rest can be compared: Instead of this, they shall at all Times,

Times, and on all Occasions, enjoy such Women as they in their secret Thoughts shall desire, without any Trouble or Delay; insomuch that those who in this World have been faithful Consorts, shall have the same Place in Paradise, and others serve for Concubines; besides Chamber-maids, which are there without Number. You explain all this very well, and exactly, said, *Abdias*; but I remember again what you told me before, namely, that they shall eat and drink what their Hearts desire, except what is forbidden: Since then according to your Account there are Rivers which flow with most delicious Wines, of what Use are they to them, if they are not suffered to drink thereof; but in Case they are suffered to drink them, why doth your Law prohibit the drinking of Wine in this World? Your Questions, said *Mahomet*, are so subtile, that each requires a double Answer; but I shall satisfy you in both: You must know then, that there were in former Times two Angels, *Arot* and *Marot*, sent by God from Heaven upon Earth, in order to govern the Human Race, and to instruct them: They had received three Commandments from God, whereby they were enjoined, not to kill; not to judge wrongfully; and not to drink Wine: but having kept in this State so long till they were known by all the World, there came once a Woman to them, the most beautiful of all her Sex, who being at Variance with her Husband, and to gain the Affection of these Judges, invited them to a Feast, she entertained them with the choicest Victuals and delicious Liquors: She also poured out some Wine, and intreated them earnestly to drink and take their Fill. What happened? Her engaging Charms and repeated Intreaties prevailed; and they being inflamed, courted her for to grant the Enjoyment of their Love: She complied, yet with this Proviso,

that one should teach her how to climb up to Heaven, and the other, how to descend from thence. She then was suddenly drawn up to the Firmament, but forthwith changed into the most beautiful Star of the Day, the brightest of all others, as having been the most beautiful of her Sex. But those Angels being called to an Account by God, he granted them Liberty to chuse their Punishment for their Transgression, either in this World, or the other; and chusing the Punishment of this World, they were instantly hung by their Legs, with their Heads downwards, to long Iron Chains, in the Well of *Bebit*, there to continue till the Day of Judgment. What think you, O good *Abdias*; seems this not to be a sufficient Reason why Wine is allowed above, and prohibited here below? Yea, certainly, says the *Jew*: But since you have explained so clearly to me all Things concerning Paradise, I should be willing, if you are pleased, to hear a short Account relating to Hell. Your Request is reasonable, said *Mahomet*, and I shall do it: The Floor is made of Brimstone, mixt with Pitch, and is continually smoaking: It burns with very dreadful Flames, and there are deep Pits and Pools, full of Rosin, which by the Fire of the Brimstone are kindled, and burn continually, and into which the Damned are tols'd daily: On both Sides stand Trees, to feed on their Fruits, the Taste whereof is so disagreeable and nauseous as is impossible to imagine. Certainly, said *Abdias*, I am instructed of all with Satisfaction; but tell me, where is he, who at the Day of Judgment shall be summoned to appear before God? In the Midst of Hell, said *Mahomet*, in a deep Valley; in this Valley is a hollow Abyss; in the lowermost Depth of the Abyss is a Pit, and under the Pit a Chest, where that wretched One lies bound and fetter'd:

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Nevertheless persevering in Hopes, he shall for the Term of a thousand Years cry without ceasing, *Have mercy on me.* What shall God then do to him, said *Abdias*? When the thousand Years are expired, replied *Mahomet*, God shall cause him to come into his Presence, and say to him, What is your Want, most wretched One, that thus you stun me with your continual Noise: What Confidence have you, and upon what Merit can you fix your Hope? Then deploring and sighing, he shall say, I have no other God but you, who can pardon and forgive; there are others besides me to discharge your Anger upon, and to vent your Wrath; but Lord shew mercy to me, and have compassion with me. What shall follow upon this, ask'd *Abdias*? God shall command to carry him again to Hell, said *Mahomet*: But he shall therefore not cease to call upon God's Mercy, till Mercy, mov'd by his Cries, shall order his Relief. And since the Smoak of Hell has made him blacker than Pitch, the Angels shall ask of God, how the Inhabitants of Paradise will suffer him among them? He then shall order to wash him in the Spring of Air, of which he shall become entirely white, except one Spot on his Forehead, by which he shall be known. Thus cleans'd he shall walk in Paradise, in the Presence of every one, who shall mock and scoff him, and murmur for that he has been released from Hell: He himself shall be so much offended and ashamed thereat, that he shall say, he would rather return from whence he came, than suffer such Reproaches: But the Merciful having Compassion, shall order his Angels to wash him five times again in the Spring; after which the Mark at his Forehead shall entirely be vanish'd, and be like other fellow Citizens in Paradise; insomuch that his Shame and Infamy shall cease. Here, *Abdias*, you hear
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what you wanted to know concerning Hell; proceed to ask, if you desire to be informed of any thing else. Certainly, said *Abdias*, you have deliver'd and explain'd your self so clear, as though nothing had escap'd your Memory; wherefore I beseech you, since you are possess'd with the Knowledge of all these Things, to give me a particular Narrative, How the Day of Judgment will be? I am content, said *Mahomet*, in case you will hear with Attention. In that Day God shall command the Angel of Death to kill all the Creatures who have a living Spirit, as well the Angels, as Devils, Men, Fish, Birds, and brute Beasts; after which God shall call this Angel of Death, and say to him, O *Adriel*, is there any one of my Creatures remaining alive? No, Lord; none besides I, your poor and feeble Servant. God then shall say to him, since you have made an End of all my Creatures, then go your self from hence, between Paradise and Hell, there kill your self, and die like all the rest. This poor and wretched one shall then go where he was bid, and turning about upon the Earth, wrapt up in his Wings, smother himself with so dreadful Howlings, that in case the heavenly Spirits and all other Creatures were alive, the Terror thereof would be sufficient to make 'em die immediately. The World then shall continue desolate for the Space of forty Years; at the Expiration of which the supreme Lord, who supports Heaven and Earth with his Hand, shall say: Where are this Day the Kings, Princes, and the Mighty of the Earth? To whom belong now the Kingdoms, Principalities, and the Power over all Things? Speak now the Truth. Having repeated this three times, he shall order *Seraphiel* to depart, saying to him, Take the Trumpet, and sound it in *Jerusalem*: *Seraphiel* then taking the Trumpet, (which

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(which is as long as one can travel in five hundred Years) in his Hand, and being come to *Jerusalem*, he shall blow upon it with all his Might, and by the Vehemence of the Sound the Souls who were there preserv'd, shall appear and fly backwards and forwards, each to find his Body, wherever it is, and thus disperse themselves over all the World: Upon the first Sound of the Trumpet, the Bones shall gather together. After the Expiration of forty Years, the Angel shall blow again, and upon that Sound the Bones shall be clothed with Flesh and Sinews. After forty Years more are gone, and upon the third Sound of the Trumpet, all the Souls shall enter their Bodies. Then shall a great Fire be kindled in the West, which shall drive all the Creatures up to *Jerusalem*; and when they are arriv'd there, it shall cease. Having been there for forty Years bathed in their Sweat, and expecting the Day of Judgment, they shall, by suffering so many Infirmities and Diseases, begin to call upon *Adam*, and say, Father *Adam*! Father *Adam*! Why have you brought us forth to suffer so much Pain? Father! will you suffer us your poor and miserable Children to live so long in Hope and Fear, and to look for a dubious and uncertain End? Why do you not pray to God to execute his determined Will with us, either to send us to Paradise, or Hell: But *Adam* shall answer them, Surely, my Children, you know how by the Instigation of Satan I have been disobedient to the Command of my Creator; and this is the Reason of my Incapacity of serving you in what you desire; but go and present your Case to *Noah*: Turning to him, they shall say, Father *Noah*! the chosen of God, intercede for us: And he shall answer, I have done all I could do for you, and sav'd you in the Deluge; I have here no Power; go there-

therefore to *Abraham*: They shall then call upon him, and say, Father *Abraham*, look upon us poor Wretches, and have Compassion on us: But *Abraham* shall say, Why do you require this of me? do you not know that for a long Time I was an Idolater, and a Vagrant, shifting from one Place to another, before I was circumcised? I am not fit enough to promote your Petition; but call upon *Moses* to help you: They shall do it, and say to him, Harken to us, God's favourite Messenger, great Prophet, and his familiar Servant; and *Moses* shall say to them, Whom do you think to turn to? Have not I given you the Law, confirmed by so many Miracles, and yet you have refused to believe in it: Had you believed me, I might have presented your Petition; but now, go and repair to *Jesus Christ*: They then turning to him, shall say, O *Jesus Christ*! the Spirit, the Word, and the Power of the Almighty God; O let your Mercy vouchsafe to commiserate us, and be our Mediator by God: You have (shall he say to them) lost your Suit by your Crimes and Trespases; for I was sent to you in the Name and Power of God, in the Word of Truth, but you stept out of the right Path; you endeavoured to make me your God, which was more than I declared unto you; Wherefore you have forfeited my Favour and Affection: But turn to the last Prophet; and saying this, he shall point at him you now speak with: The converted to him shall then say, O faithful Messenger and Friend of God, how greatly have we offended, and how wrongfully have we dealt, but nevertheless refuse not to hear us, O compassionate Prophet of God, who is all and the only Hope remaining for us; for who is expected after you? Hear us then, according to the Power God has invested in you: Whereupon *Gabriel* shall appear,
who

who shall not suffer that great Friend to be disappointed in his Zeal ; and they shall jointly and with one Accord go before the Presence of the supreme Lord, who shall say to them: I know the Reason of your Approach ; far be it to deceive my faithful and loving Servant in his Request. God then having caused a Bridge to be built over Hell, will order two great Scales on one End thereof, in which all the Works of those will be weighed who shall want to pass the Bridge: The Blessed shall go over it unhurt and safe ; but the Damned shall reel and stagger, and tumble into Hell. Ask now, *Abdias*, what you please. O wretched I, said *Abdias*, what Foolishness has hitherto possessed my Soul ; not to see the Truth which is clearer than Light ! but since it is in your Power to satisfy all my Enquiries, proceed, I pray you, to tell me how many Bands the Believers and Infidels will be divided into at the Day of Judgment. There shall be an hundred and twenty Bands of all Mankind, replied *Mahomet* ; but no more than three of true Believers, all the rest will be Infidels: Each Band shall take up so much Room in Length, as one can travel in 1000 Years ; and in Breadth so much as one can travel in 50 Years. It is indeed as you say ; but Lastly, pray tell me what will become of Death, after all have been divided, and removed to the two Places ? Death shall be transform'd into a Ram, answered *Mahomet*, and brought between Paradise and Hell: There shall arise great Strife and Quarrels between the Inhabitants of the two Parts ; for those of Paradise shall insist on his being put to Death, lest they should be kill'd by him ; and the Inhabitants of Hell shall insist to let him live, in Hopes of dying one Time or other: But those of Paradise shall carry their Point, and kill Death between Paradise and Hell, where for a

Partition shall be built a great Tower ; at one Side whereof shall be Joy, Delight, Contentment, and Rest, and on the other Side shall be nothing but Sorrow, Pain, and Labour, without ceasing. The *Jew* hereupon broke out into a loud Voice, and said, Yours is the Victory, O kind *Mahomet* ! Stand still, without advancing farther, and receive my Confession ; for I believe and see clearly there is no Plurality of Gods, but one only God, who is Almighty, and whose true Messenger and Prophet you are.



To the Printer of the Curious Relations.

S I R,

I Here send you the Inclosed ; if you think it will be acceptable to the Publick, you are welcome to the Endeavours of one who intends to encourage and promote your Undertaking with Pleasure, and is your constant Reader,

D. G.

*Of the most noted CATARACTS in the
World.*

THAT there are great Numbers of Hollows, Whirlpools, and Cataracts in the Depth of the great Ocean, is undeniable ; but they, except a few near us, being hid from the Eyes of curious Inquirers, nothing certain can be alledged concerning them. I shall therefore only shew the ingenious Readers the most noted Cataracts in several great Rivers of the known World ; and first of all,
The

The great CATARACT, or WATER-FALL of the River Rhine.

This is about two Miles from *Shafhausen*, near the Convent called *Lauffen*, after the Stream has forc'd its Way between high Rocks and Cliffs, (which are on both Sides and in the Middle of the River) for the Space of upwards 500 Paces, and where it begins its Emotion, fomenting and whirling with great Vehemence, till it flings itself at the aforesaid Place with a dreadful and horrible Noise down a craggy Rock. The upper Fall goes shelving down, and is broke by shooting from one Rock upon another, into Thousands of Turnings and Windings ; till coming to three spiring Rocks, above 100 Foot off, it then falls perpendicular, and by the vehement Force thereof, creates so much Froth as to recoil into the Air, like a Mist, or small Rain, and in a sunshiny Day represents a most beautiful Rainbow.

The main Fall is 75 Foot high. There are several other Cataracts in this River ; but that being the principal, I omit the rest, and turn to

The CATARACTS in the River Danube ;

one whereof is near the City of *Lintz*, in *Upper-Austria*, which on Account of its rapid Current between the hidden Rocks, and the whirling Motions, makes that Part of the River very dangerous for the Vessels, which are obliged to pass by it.

Another Fall in the *Danube*, more dangerous than the former, is near the Town of *Greina*. Here the River shoots over a hidden Rock, with great Emotion and Vehemence. The Vessels which must pass this Place, keep as close as possible to the Northern Strand, in order to shun the Dan-

ger wherewith this horrible Prospect threatens them.

The Third is known by the Name of the Whirlpool in that River; this is not above 200 Paces from the former, and swallows a great Quantity of Water, which, as Father *Kircher* will have it, empties itself again in a Sea in Lower-Hungary: Certain it is, that the *Danube* loses much Water at this Place, so that lower down towards *Vienna*, it has not near so much as it has above it.

*The Velinam CATARACT, in the Dutchy of
Spoletto, in Italy,*

is between the *Adriatick* or *Venetian* Sea and the *Apennine* Mountains: There, not far from the great Wind-Hill * near *Cæsi* is the River *Velinam* seen to sling itself with a most vehement Impetuosity down a very high Rock into a deep Valley. This Fall of Water is, as *Kircher* has measured it, 300 Foot high, and causes such a terrible Noise, that one would not only run the Risk of losing his Hearing, but even Life itself, and it may be heard above five *Italian* Miles off. He that advances pretty near, will find himself in a continual Mist, and all over wet when he gets out of it. In sunshiny Weather a Rainbow presents itself to the Spectators in most beautiful Colours.

* This Hill is about two Leagues long, and has a great many Rents, Caverns, and Holes, from which in the four Summer Months, *May, June, July, and August*, issues forth a great and boisterous Wind; which, like Water, is conveyed by Pipes to the Apartments and Cellars of the Inhabitants of that City; in order to defend themselves from the excessive Heat; but in the Winter Months it is of a contrary Nature, and those Rents and Holes will draw the Air in with great Force,

The Gothland CATARACT.

About 6 Leagues from *Gothenburg*, in *West-Gothland*, North, is a Place where the River *Elve* throws herself down many high Cliffs: This River flows only by herself out of the *Gothland* or *Wener* Sea, notwithstanding above twenty other Rivers run into her. The River *Elve* has ten Water-falls; the first is not far from the *Wener-Sea*; the second is about 300 Paces distant, lower down; the third is above 200 Paces farther down: These two last Falls are larger, higher, and more violent than the first. Three Leagues from the latter is heard the *Trolbette*, or *Devil's Cap*; the *Gothlanders* believing it much haunted by Apparitions. This is a great Cataract, whereby the River *Elve* falls furiously five times one after another down high Rocks; one of these Falls is above sixty Foot high. Lower down it falls again near a *Norway* Village, and lastly near the Village *Eett*, where it flows directly into the *West-Sea*.

The Nieper CATARACT.

About fifty Miles from the Frontier Town *Kyof*, the River *Nieper* having flowed between an uneven, rocky, winding Part, falls near that Place, as it were, by Steps, and like a Cascade; then divides itself into many Branches, and forms above 70 large and small Islands; the larger are inhabited by the *Cossacks*, where they keep themselves intrench'd and prepared against the Incursions of the *Tartars*, who now and then pay them a Visit, though they often are obliged to return with nothing else but bloody Noses.

The Finland CATARACTS

Are called so on Account of their emptying them-

themselves in the *Finland Bay*. The first of these Water-falls is that of the River *Bek*, or *Narva*, which is as large as the *Elve* in *Saxony*; it flings itself about 2 Miles from the City of *Narva* from a high Rock into several Currents, and the Ships which come from *Pleskow*, *Derpt*, and other Parts, must be unloaded at the Bottom of this Cataract, and by Land-Carriage the Goods are sent up to the City of *Narva*.

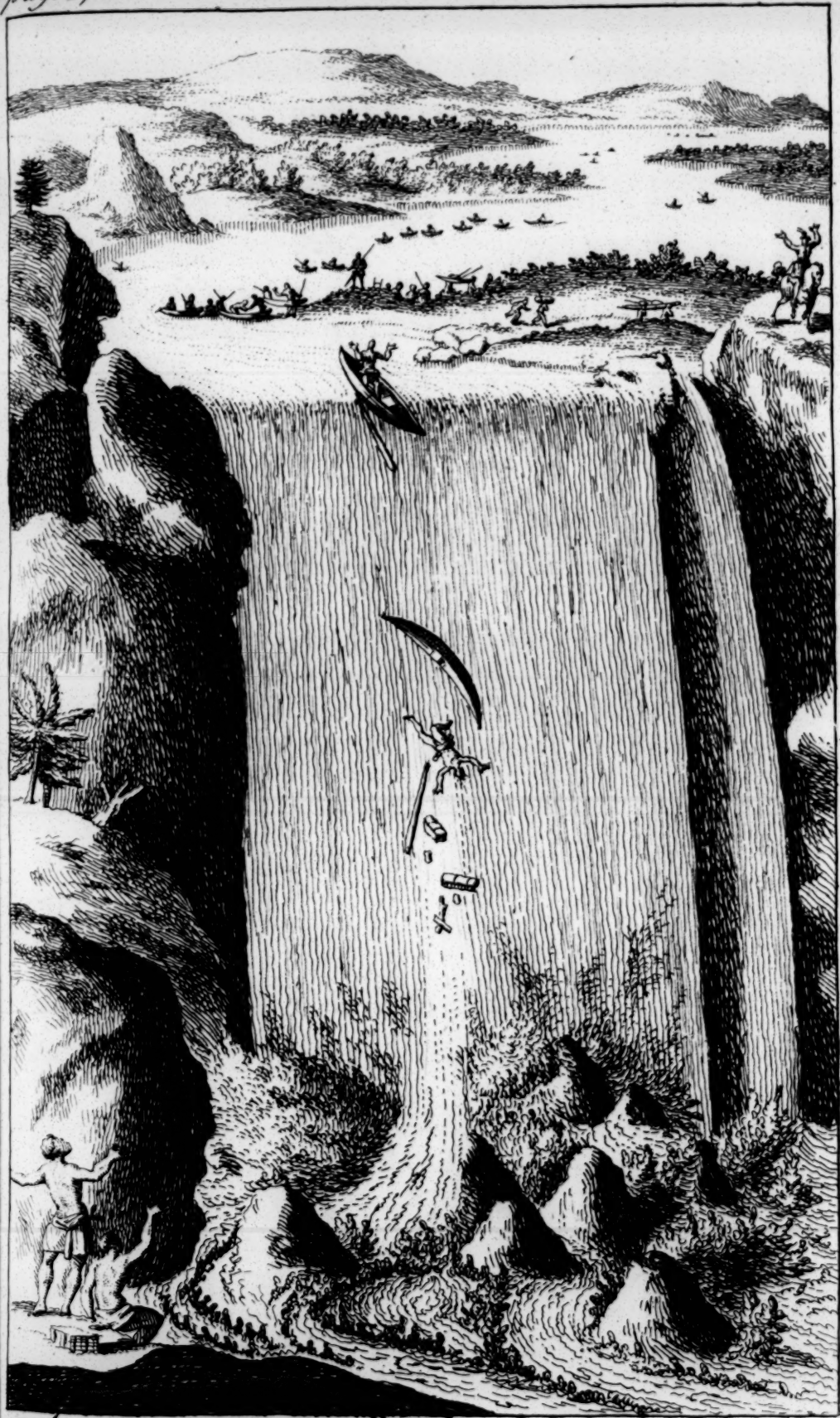
The second Water-fall is about a Mile and a Half from *Ladoga*, a well fortified *Muscovite* City; here the River *Wolockda*, which is also about as broad as the *Elve*, falls down a rocky Precipice, and is broke by several pointing Rocks, which rise above the Surface of the River.

Six Miles from *Wiburg* in *Clarelen*, the River *Woxa* flings herself with great Precipitation down the rented Rocks; the Height of this Fall is about 300, and the Breadth 100 Foot: The roaring Noise of the Water will frighten both Horse and Man to come near it; and it makes the Hills, Trees, and the Ground under one's Feet shake and tremble.

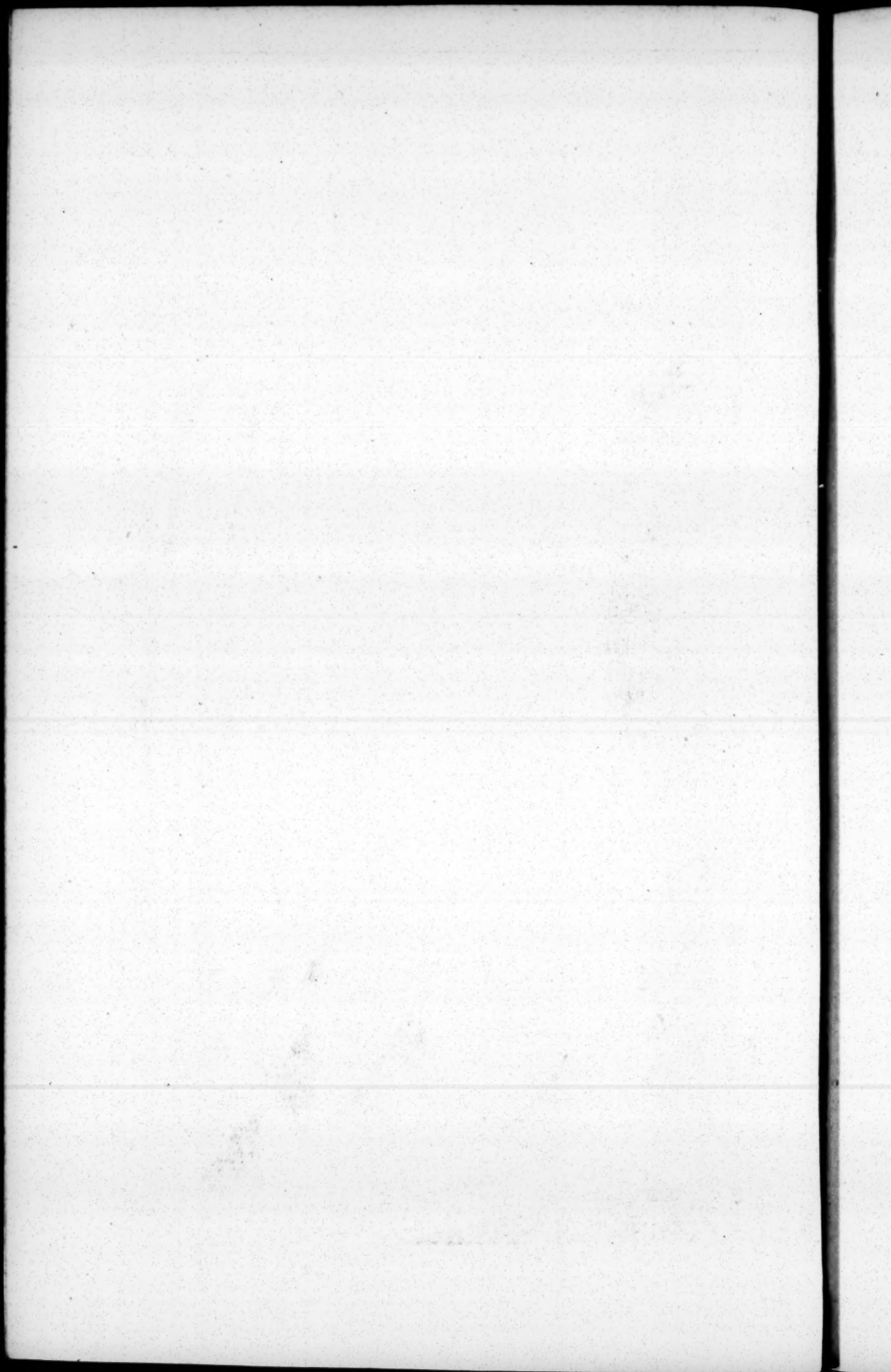
The CATARACTS of the River Nile, in Egypt.

Of these are two noted ones; the one in *Numidia*, at *Ilack*, and the other above *Siene*, in *Egypt*, they being twelve Days Journey from each other. The former, after the *Nile* has flowed through *Numidia*, rolls off a Rock into a vast Abyfs, with so horrid a Noise, that after the *Persians* had planted a Colony in that Neighbourhood in a pleasant and fruitful District, they were made almost deaf with it, and were glad to abandon their Habitations, tho' otherwise plentifully provided with all Necessaries of Life. The Noise of this Cataract may be heard three
Days





The Great Cataract of the River Nile



Days Journey off, and the Waters which rush down, appear like Smoak, being forc'd with such great Violence that they form a Kind of Arch, and leave so great a Space between, that a Man may pass it without being wet: There are under the Rock Seats cut out, where Travellers may rest themselves; the Height of this Cataract is about 200 Foot, not perpendicular, but somewhat slanting, which makes the Noise almost resemble the roaring turbulent Waves of the Sea, heard by such as stand on Shore. As the *Nile* begins to rise, so the Noise increases according as the Water grows higher.

The other Cascade or Water-fall rolls from two aspiring pointed Rocks, fifty Foot high, with a vast Torrent, into Upper *Egypt*; then running forth from South to North leisurely, divides itself into two different Branches, the one emptying itself Eastward into the *Mediterranean*, and the other inclining Westwards, falls into the same Sea, making the Island *Delta* the most fertil Part of all *Egypt*.

The great River *Niger* in *Africa*, which, as some Authors will have it, has its Source together with the River *Nile*, is in many Places not navigable, on Account of the many Cliffs and Rocks. Among the rest is one Cataract, which by the Inhabitants is call'd *Burto*, or *Arch*, because the Torrent from the high Rock forms an Arch, through which People may travel without being in the least wetted, except the Wind was to blow strong against it.

The exceeding broad River *Zaire* or *Congo*, in *Africa*, is not above fifty Miles navigable, on Account of several great Water-falls, down the high Rocks, which may be heard twelve Miles off.

The Asiatick WATER-FALLS.

A certain Author informs us, that the River *Araxes*, near the Village *Ordabat*, has a prodigious high Cascade; the Noise whereof may be heard above five Miles.

The great River *Ganges*, after it has pass'd from its Spring, which is in the Southern Part of the Great *Tartary*, flings herself from high towering Rocks into *India*, where the Inhabitants worship that River as a Deity.

The River *Indo*, which has the same Source with *Ganges*, may be supposed to have several Cataracts; but as I can't make my Conjectures good, for want of creditable Information, I shall only take notice of

The WATER-FALLS in China.

In the Province of *Xanfi*, near *Pengiao*, is a great Water-fall, the Noise whereof may be heard several Miles off.

In the Province *Kiangsi*, not far from the City *Nanchang*, is the Mountain *Peckany*, which signifies the *Mountain of kindred Rocks*, because the Waters runs as far from their Summits with great Impetuoufness.

In the River *Cbuen*, which flows near *Xunking* through steep and cragged Rocks, are thirty-six Cataracts, which roll from the Rocks with a continual Roaring and hideous Noise.

The River *Yao*, in its Passage by the City *Liniao*, makes a fearful Noise, resembling that of Thunder.

Near the chief City of *Choxang* is the River *Xangung*, in which is so great a Fall of Water, that when at any time a Stone is flung into it, it will cause Rain and Thunder, and may with good Reason be counted a Prodigy of Nature.

Near

Near the City *Hoeicheu* flows the River *Singan*, which has at least 360 Water-shoots falling into it between Rocks and Mountains.

I now come to give some Account of

The Great CATARACTS in America.

Forasmuch the Continent both of South and North *America* is little known, it is impossible to describe all the Cataracts of that Part of the World. I shall therefore only quote such Authors, whose curious Observations have been communicated to the Publick.

In South *America*, in the Continent of *Guiana*, is the River *Charles*, in the District of *Caporepana*, which has a Cataract that flings itself over ten different Rocks one after another; the Noise thereby occasion'd is insupportable, and the Force of the Fall repels the Water back, and turns it into a continual Rain; at a Distance it appears to rise in Clouds.

The large River *St. Francis* is navigable for forty or fifty *German* Miles, but then falls down an incredible high Rock, with such a terrible Noise as would, if near, strike one deaf. Beyond this Height, the River is also navigable for many Miles, and forms towards North East a large Sea, or Lake, wherein are several inhabited and very fruitful Islands.

In the Inland Parts, near the *Amazon* River, are several Territories in which are rich Mines. The *Spaniards* in a large Body, under the Command of Admiral *Adulando*, repaired thither, though to little purpose; and having sail'd along in great Danger, they arrived to a Cataract, which fell from off two astonishing high Rocks into a terrible Hollow, which they were obliged to pass: The Thirst after Gold made them venture; they being come so near

the Country they were bound to, resolv'd not to return on Account of Danger, but rather hazard their Lives than be look'd upon as Cowards: They committed themselves to Providence, and down they went, taking fast hold of their Vessels, which by the Force of the Fall sunk almost to the Bottom of the River, but at some Distance came up, and most of these Adventurers came safe on shore, except a few, who perhaps through Dread had left their Hold, and were drowned.

A certain Author informs us, that in 1555 some very high Rocks and Hills fell into that River, by which the Current was stop'd in its natural Course, and for three Days laid all the neighbouring Country, thirty-six Miles round, under Water, till it came to its proper Height, when it flung itself over the broken Rocks with a dreadful Cataract.

The River *Aperwake* in *Guiana* gave the *Spaniards* great Hopes to go up the Inland, but they were soon convinc'd that the great Cataracts would not suffer them to pursue their Intent.

The River *Parana*, which flows not far from the *Spanish Town Real*, shoots over exceeding high Rocks down, 200 Fathoms; the Noise it occasions is astonishing, and no Vessel must pretend to come within four or five Miles near it, without running the Hazard of being carried down to the Bottom.

The CATARACTS in North America.

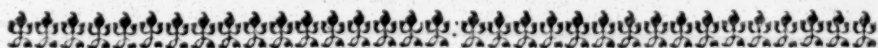
Here are only three great ones discovered: One is found towards *Guadalajara*, a *Spanish City*, in the River *Barriana*, and falls from a high Declivity with great Force and Noise.

Powhatan, a very large River in *Virginia*, is 600 Miles navigable, but no Ship can be brought further on Account of the large Cliffs and Rocks which shew themselves above the Water.

In

In New *Holland* (a Province of North *America*) is a River which is call'd the North River, and has a Cataract 200 Foot high, which falls down with such a Declivity, as though it were a perpendicular Tower. The whole Cascade, in Appearance, is no other than a blue Rock, surrounded at the Bottom of the River by spiring Rocks, some eight, sixteen, and others thirty Foot high, which at some Distance affords no disagreeable Prospect.

The Wild *Americans*, when they come near this Place, make to Shore, and take their Canoes, (which are made of the Bark of Trees) on their Backs, and travel by Land, till they see that they may safely venture to make use of them again. There have been Examples, that in case they have not made to Land in Time, they have been hall'd down the Precipice upon the Rocks below, and dash'd in Pieces.



To the Printer of the Curious Relations.

S I R,

YOUR Readers being entertained in your *Curious Relations* with Matters on various Subjects, they will, it is my Opinion, not be displeased, if you insert the following Account, which will give them some Idea

Of the EMPEROR'S COURT at Japan.

WHEN the Emperor of *Japan* (who has his chief Residence at *Yedo*) takes a Journey of Pleasure, he is usually surrounded by such of his Nobles as are most distinguished for their Skill in

the liberal Arts and Sciences: After these follow his Body Guards, who are all Noblemen, the Issues of the Emperors by their Concubines: Then several thousand Soldiers of his Life-Guard march before, behind, and on each Side of him, who are all dressed in Black: A profound Silence is observed among them, and nothing is heard but the Neighing and Prancing of Horses: No Body is suffered to stir out of their Houses, nor may any one look upon the Cavalcade, while it is passing along, except he is kneeling upon a Mat, at his own Door or at a Window.

Whenever this Prince undertakes a Journey to *Meaco*, in order to visit the *Dairo*, or *Japan Pope*, (which he commonly does once in about five or six Years), it is proclaimed a whole Twelve-month beforehand, that every Thing may be in a Readiness, and the Roads which lead thither may be mended and put in Repair. In that Road he has twenty eight Palaces, situated at such Distances one from another, as to render his Journey more commodious and pleasant. The City of *Meaco* is about sixteen Leagues from *Yedo*, and is computed to contain about 100,000 Houses; yet at the Arrival of this Prince, there is scarce Room to lodge his Retinue; and his Soldiers are obliged to encamp in Tents without the City Walls.

The Reason which induces the Emperor of *Japan* to take this long and expensive Journey, and to pay his Respect to the *Dairo* in so solemn a Manner, is this: In former Times the Empire was hereditary to the House of *Dairo*; but one of the Ancestors of that Family being deprived of the Imperial Diadem, and only the Dignity of a Pontiff allowed him in the Room thereof; this Compliment has ever since been observed and paid to the Head of that Line, by the reigning Emperor. A
short

short Account of the whole Transaction, I believe, will not be unacceptable to the curious Reader.

It has been already observed that the Empire of *Japan* was hereditarily govern'd by the Family of *Dairo*; that is, it was the Right of the eldest Son to succeed his deceased Father to the Throne; and the second Son had the Command of the Army, and was always intrusted to defend the Empire against Insurrections and foreign Invasions. About 870 Years ago it happened that a *Dairo* had three Sons, and by the Persuasion of the Empress his Consort, he consented, that the two youngest Brothers should each of them have the Command of the Army by Turns, every three Years. The Eldest of these two being possessed of the Command, forgot the Duty he owed to his Father, and refused to deliver up his Commission at the Expiration of the three Years, to his younger Brother; which obliged his Father to call some neighbouring Powers to his Aid, by whose Assistance he was taken Prisoner, and strangled; and the Command of the Army was hereupon given to his younger Brother.

As long as the Father lived, he behaved himself prudently; but no sooner had Death seized on the Father, but his Son usurp'd the whole Power and Dignity of Government, and allowed his eldest Brother a trifling Maintenance, without any Regard to the Laws of the *Japonesse*, who reckoned it the highest Treason, and Death, to make War against the Person of *Dairo*; they even looked on it as heinous a Crime as if committed against the Supreme Being itself.

The Princes and Nobles were exceedingly displeased at his Proceedings, and chose another General, in Opposition to the Usurper. This fomented a Civil War; one Party sided with the elder Brother, the other with the younger; and others,

others, who lov'd to fish in troubled Waters, took Advantage of the Times, and under a Pretence of serving the State, without Regard to either Party, promoted their own Interest, in obtaining the Sceptre for themselves. Among these none was so successful as a common Soldier.

The first Adventure he made, was with 50 Men ; and being a Person of a martial and daring Spirit, good Conduct, and great Bravery, he got the better in several Skirmishes ; and as he succeeded, his Numbers daily increased ; insomuch, that in less than three Years Time, he not only got the Command of the Army, but likewise advanced himself to the Government.

Having got Possession of the Imperial Throne, he allowed *Dairo* the formal State and Equipage, but deprived him of all secular and actual Power in the Government ; and *Tayko* (this was the Conqueror's Name) having got the Upperhand, obliged *Dairo* to perform the most disagreeable Office that was possible to be imposed on one born to sway a Sceptre himself, viz. that of placing the Crown on his Rival's Head.

Tayko being securely seated on the Throne, sent an Army to subdue the Kingdom of *Coria*, with an Intent to join it to the *Japonian* Empire. Hereupon ensued a seven Years War, which at length so weakened and distressed the *Corians*, that they sent Ambassadors to the new Emperor, who by their Address and Cunning found Means and Opportunity of poisoning him, as a just Punishment for the Miseries he had undeservedly brought upon their Country. After his Death the *Japonian* Army withdrew from *Coria*, without making any Advantage of the seven Years War.

Tayko left one only Son, called *Fidery*, whom he entrusted to the Care and Education of one of his Vassal

Vassal Kings, whose Name was *Ongosbio*, with this particular Charge, to crown that young Prince as soon as he should arrive to the Age of eighteen Years. *Ongosbio* promised in the most solemn Manner truly and faithfully to perform his Master's Will; and then signed this Protestation with his own Blood, to convince the Emperor that he acted from a Sincerity of his Heart.

Tayko had not been long dead, before *Ongosbio* discovered his Design of assuming the Imperial Title himself. The Prince observing his Guardian's Intrigues, and perceiving himself in Danger, retired with a small Guard to a City call'd *Osacio*. No sooner was he got there, but *Ongosbio* laid Siege to the Place, and took it: The young Prince finding himself in his Conqueror's Power, begg'd for his Life, and expressed his Willingness to resign his Right to the Crown, only requesting the Favour of being allowed to live retired upon one of his Lordships; and that he might more easily prevail, he sent his Consort, the Daughter of *Ongosbio*, to deliver the Message, and to strengthen it with her own Intercession.

But the tender Expostulations, and the Flood of Tears which fell plentifully from her Eyes on this mournful Occasion, had no Power to soften or assuage the obdurate Heart of this ambitious Tyrant. He stop't his Ears to the humble Entreaties of his Sovereign, and ordered Faggots to be piled round the House wherein were the Prince with his Consort, his Mother, and the rest of his Friends; and then gave Orders to set them on Fire, which was executed, and they all perish'd in the Flames.

Immediately hereupon the Tyrant possessed himself of the Government, and put the Crown upon his detestable Head: However, Providence did not suffer him to enjoy the Fruits of his Villany a
great

great while ; for in less than six Months, Death deprived him both of his Life and Crown. His Son succeeded, and his Coronation was solemniz'd with vast Magnificence. After his Death, the Succession was established upon the eldest Son.

By these Means was *Dairo* dethroned, and upon this Account they pay mutual and reciprocal Visits, and make rich Presents to each other. I shall give a short and succinct Relation of a most magnificent Entry, which the *Dairo* made into the Emperor's Residence, when *Myn Heer Cramer*, the *Dutch* Ambassador, happened to reside there.

He had placed himself with his Retinue in a convenient Situation before the Imperial Palace, which they were to march by, and apprehending he should be crowded by the Populace, went in the Evening, and staid there all Night. Early in the Morning the Train began with *Dairo's* Servants and Chairmen, who carried his Plate in Boxes, cover'd with fine japann'd Lids, inlaid and embellish'd with *Dairo's* Arms: These were follow'd by forty-six Sedans, of excellent and curious Workmanship, made of white Wood, in which were carried the Lords of the Court and those of *Dairo*. Next to them were twenty more Sedans of black *Japan* Work: Then twenty-seven others with gilded Doors and Windows, wherein sat the Courtiers; these were accompanied with a Guard of 180 Men, cloathed in White: After these follow'd twenty-four Noblemen dress'd in Warriors Habits, with little black Caps and Feathers on their Heads; their Cloaths were fashion'd with long hanging Sleeves, and their Breeches long and tight; little Boots, ornamented with Gold, and lacker'd; and gilded Sabres by their Sides: About their Waists they had Scarves of great Value hanging down on each Side of the Horse on which they sat. The Horses made
a splen-

a splendid Appearance, being exceeding beautiful, with little Heads and Ears; their Saddles were gilded, and the Cushions or Seats of those Saddles, were richly embroider'd; others were made of Tygers Skin; and the Foreheads of some Horses was branch'd with gilded Horns, and their Manes interwoven with gold Cords, which hung down in an even and regular Order, and beautifully knotted with Silk Twist and Ribbon Favours; each of these Horses was led by two Men, who were attended by others who held Umbrella's, which were cover'd with black Cloth and fasten'd to long Staffs or Handles.

Each Horse was followed by a Valet de Chambre, clothed in White, after the Fashion of the Country. This Train of Horses was ranged two by two in the Procession. Next appear'd, in View, three magnificent Chariots of State, wherein were carried three of *Dairo's* principal Wives, each Chariot four Ells high, two long, and one broad, embellish'd with Variety of Sculpture, Painting, Japanning, and Gilding, which shone with great Lustre. These Chariots had Windows on each Side, two of them were hung with the richest Tapestry: The Entrance into these Chariots was behind, with an Arch, like a magnificent Door: On both Sides march'd the Life-Guards. The Pannels of the Windows were all lacker'd very finely: The Wheels were edged with Gold, and the Spikes artfully turned, imbossed with Mother of Pearl, which threw a most agreeable Reflection on the Black. The Canopies before and behind were form'd into a triangular Arch (in the same Manner as they build their Houses), richly ornamented with Mother of Pearl, and each Corner strengthen'd with Plates of Gold of curious Workmanship. The Inside of the Canopy was lacker'd with Black,

inlaid with the Arms of *Dairo*, curiously wrought in Gold. Each of these Chariots was drawn by two strong Oxen, led by four Valets de Chambre: Several of the Horse Guards rode on each Side of the Chariots, all clothed in White; behind each Chariot was carried a Foot-stool and a Pair of Slippers, embellish'd with Lacker-Work.

Then follow'd twenty-three more Sedans made of white Wood, and jointed with Brass, wherein sat the Ladies of Honour of *Dairo's* Wives, each attended by Lacqueys, and carried by four Bearers.

After these rode sixty-eight Noblemen, two and two, on Horseback, dressed in the same Manner as those already mentioned. They were attended on each Side by a vast Number of Servants, Horse-Guards, Lance-Bearers, and Slaves.

This pompous and splendid Train being pass'd by, there were carried in the Rear, in a grand Manner, the following Presents, *viz.*

Two gilded Foot-stools, the Corners whereof jointed with Gold.

A curious well polish'd Piece of Fire-Arms.

A Compass of great Value.

Two large golden Candlesticks.

Two large Pillars of Ebony.

Three square small Tables to write on, made of black Ebony, the Corners whereof inclosed with Gold.

Four large Writing Tables.

Two Gold Dishes.

A Pair of Slippers of burnished Gold.

After these Presents follow'd two Chariots richly adorned with Embroidery, in which were wrought the Emperor's Arms. In the first of these sat the Emperor; in the other, the Prince Royal and Heir apparent to the Crown.

Before

Before these Chariots of State march'd eighty Noblemen with Halberts, like the Life-Guard; four Sun-Screens; four Men, each of whom carried a long square Staff of Ebony; four others with Halberts, who clear'd the Way; two fine Horses with rich Saddles were led on each Side of these Chariots, and attended by eight Men with Bows and Arrows, hung upon two long Pikes.

Then came the Emperor's Brother and Sons, with all the Grandees on Horseback, clothed as has been already mention'd in the Beginning of this History; yet they exceeded one another in Splendor and Magnificence, according to their Rank among the Quality, and the Degree of their Employments in the Government. They were in Number 164, whereof the ten foremost, or of the first Rank, succeeded immediately after the Chariots, one after another, each of them having his Gentlemen, Guards, Pioneers, and Slaves about him.

Next to them follow'd, in Order, the rest of the Chiefs of the Nobility, two and two, on Horseback; most of them were the Emperor's chief Ministers of State and Privy Counsellors. They made a very grand Appearance, as well for the Richness of their Cloths, as the Beauty of the Horses they rode upon.

Next to them marched 200 armed Men, two in a Rank, in white Habits. Then six Chariots, about half the Bigness of those which went before, yet not inferior in Curiosity of Workmanship: They were drawn by tame Bulls; in these Chariots were *Dairo's* Concubines.

After these came sixty-three Noblemen on Horseback, surrounded with many Servants and Slaves; also, another Chariot, wherein sat the

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Secretary of State to *Dairo*, accompanied by thirty-seven Noblemen, who were Travellers.

These were succeeded by *Dairo*'s principal Courtiers in Sedans, curiously wrought and embellish'd in the following Manner, *viz.*

Fifteen adorn'd with Black Ebony.

Ten others of Black Wood, ornamented with Gold.

Eighteen all black-japann'd.

There were carried sixty-four Sun-Screens, supported by many Bearers, and attended by a Multitude of Servants, who took their Turns in relieving the Bearers of the Sun-Screens: Then came fifty-four Nobles, who were the Musicians of *Dairo*, with their Instruments, such as Whistles, Drums, Bells, String-Musick, &c. Next to them follow'd *Dairo* himself, in a large Sedan, or little House, which had sliding Doors and little Windows, with Silk Curtains on each Side of it. This Sedan was an Ell and an half high; the upper Part round; in the Middle of the Top, on the Outside, was a golden Ball, upon which a Cock of chased Gold with expanded Wings was placed. The whole Structure yielded a most delightful Prospect; for both Painter and Sculptor had strove to excell in Curiosity of Workmanship; the Corners were strengthened with golden Hinges, finely wrought. The Inside Canopy was a Sky-blue, on which were painted the Sun, Moon, and Stars. It was carried by five Noblemen, arrayed in long white Cloths, and black Caps. Besides those, he was attended by twenty Pair of Noblemen, dress'd in Cloths of various Colours, with Caps of Armour, and Coats of Mail, attired like the ancient *Romans*; these were *Dairo*'s Life-Guard, and each of them carried a long gilded Staff.

After

After these rode one of his principal Courtiers, clad in Armour, like those that follow'd the Sedan. He bore a Shield, which was modell'd into the Form of a *Portuguese* Ship, the Centre of it was stuck full of Arrows.

Then were carried forty Sun-Screens, cover'd with fine Callico, which belonged to the Life-Guard of *Dairo*. After these were carried thirteen Chests, all lacker'd. This grand Entry was concluded with forty Men, dress'd in white Robes, six in a Row.

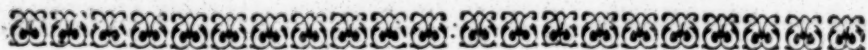
The Sun had just finish'd his Course, when *Dairo* with his Retinue enter'd the Emperor's Court. The Populace, who had beheld the Entry from off the Tops of Houses, quitted them and fill'd the Streets, that there was no passing along. Under Covert of the Night, Villains committed great Disorders, Robberies, and Murders; some of the People were smother'd among the Throng; others trod to Death; for whoever happen'd to fall, it was impossible for him to rise again. In this Tumult and Disorder, the Ladies going home were assaulted in their Chariots, and their Carriers wounded; Families were divided; Children lost their Parents, and Husbands their Wives for three or four Days together, before they could be rightly settled in their respective Houses: Three Days and Nights *Dairo* spent in Feastings and Entertainments at Court.

The Care and Management of Provisions for the Table, was committed to several Gentlemen; and at every Meal were served no less than 114 Dishes. The Women were seperately entertain'd with the utmost Magnificence, under the Direction of the Emperor's Chiefs, Counsellors, and several other Lords.

When *Dairo* was on his Departure, the Emperor made him the following Presents, *viz.* 300 Silver Plates,

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Plates, two Sabres richly embellish'd with Gold; 300 Pieces of wrought Silk; 200 fine Silk Night Gowns; 200 Bales of Raw Silk; one Piece of Calambag, six Ells long, and one thick; five large Jars full of Muscus, and ten fine Horses, with their Furniture.



To the Printer of the Curious Relations.

S I R,

THE following being a Subject suitable to your *Curious Relations*, I don't doubt, but your Readers will be pleas'd with it, if you think proper to communicate it to them.

Of the Heathen ORACLES.

THE first Introduction and Institution of the Heathen Oracles, is of very ancient Date, and the Histories we have relating thereunto, seem to be made up of meer Chimera's and fabulous Inventions: The Account which *Herodotus* gives, concerning the Origin of the Oracle of *Dodona*, is of that Stamp; for he says, the Priests of this Place affirm'd, that of the two black Pidgeons, which came from *Thebes*; one flew to *Lybia*, and the other to *Dodona*: The last having there perch'd upon a Tree, was heard to say that Heaven had decreed an Oracle should be erected on that Place for *Jupiter*; which they immediately went about to perform; and the other Pidgeon which flew into *Lybia*, occasioned the Establishment of the Oracle of *Jupiter Ammon*. The Craft of the Priests, and the Stupidity and Ignorance of the People, soon made those Places very venerable, and the ambiguous
Answers

Answers that were given to Persons who came far and near to consult the Oracle, supported them for a long Time: Nevertheless even in those Times when Silliness and Superstition prevailed over most People, there were some who laugh'd at all those pretended Mysteries and Divinations. *Eusebius* proves from *Aristotle*, and several of their own Philosophers, that they were nothing but meer Cheats: That Oracles were only Priestcraft, whereby the Credulous were kept in Awe, under Pretence and Colour of Inspiration. *Cicero* laughs at the famous Answer which was made to *Cræsus*, and says, that the Answer to *Ennius* (*Ajo te Æacida Romanos vincere posse*) was imitated after the former; and in order to make it more ridiculous, he proves it a Cheat, because, says he, *Apollo* never spoke *Latin*. *Demosthenes* was another of those Philosophers, who long before did discover the Pranks and Tricks the Priest play'd with the Ignorant; for he complains of *Pythia's* being brib'd with Money, always to give her Answer in Favour of *Philip*, the *Macedonian* King. Nevertheless great Men (although they might laugh at the Imposition) did think it necessary to have Recourse to them, either to authorize and establish their Laws and Decrees, or to give a Sanction to some desperate Undertaking. *Lycurgus*, when he established his Laws among the *Lacedemonians*, made Use of that Stratagem; and *Themistocles* advising the *Athenians* to quit the City to the *Persians*, and desist from engaging with them, were at last persuaded to it by the Order of the Oracle of *Apollo*, tho' before they had resolved rather to die than abandon the City. *Pompey*, in order to establish *Ptolomy* in *Egypt*, made the *Romans* believe, that in one of the Prophecies of the *Sybils*, it was intimated, that when the Kingdom of *Egypt* failed, there

there should then rise a Prince, who should command all the World.

But to give an Instance of the Cheats and Pranks the Priests play'd on the Credulous, it was observ'd, that whenever a Question was put, the Priests enjoin'd a Victim to be offer'd, and according as they found the Signs in the Entrails, they made their Conjectures, or refused to answer: But when the Oracle did pronounce an Answer, Abundance of Poets were ready, who gave Attention to the Words, and then put them into Verse.

Among the Oracles of Note, the most famous one was at the City of *Delphos* in *Greece*; the Origin of which *Diodorus Siculus* relates in the following Manner: *viz.* That the first Discovery of the Oracle was chiefly owing to a Flock of Goats, who fed in the Place where afterwards a Temple was built round a Gulph; for whenever any of the Goats did look down into it, they returned capering and dancing, making a strange and unusual Noise: The Herdsman out of Curiosity going to the Chasm, and looking into it, was by its Exhalations inspired with a Spirit of Prophecy, which being heard, the Place was soon crowded with People, who were seized with the same Frenzy: But some, too venturesome, tumbling down headlong, and being lost, it was ordered, that no Person should approach near it; and to prevent such Disasters more effectually, a Temple was built which inclosed the Gulph, and the Office of receiving the Spirit of Divination, was committed to a Virgin; but not long after, she being debauched by a *Thessalonian*, (named *Echecrates*) that Office was committed to a Woman, who was not to be under fifty Years of Age: And to prevent her falling into the Gulph, a *Tripod* was placed over it, on which she performed her Office either sitting or
ft and-

standing. This Tripod which was made of Gold, was by some Fishermen taken up in a Net, among some Fish out of the Sea; and when one of the Fishermen consulted *Apollo* to whom the Tripod belonged, he was answered, that it should be given to the Wisest: Whereupon it was presented to those seven Men who were distinguish'd at that Time on Account of their Wisdom; but as none of them would accept of it, it was at last sent to *Apollo* himself. On this Tripod sat or stood *Pythia*, the Prophetess, with her Legs extended, receiving the Spirit of Divination with enthusiastick Motions, her Hair loose, staring Eyes, and foaming at her Mouth: She utter'd her Prophecy in dubious, dark, and mysterious Expressions; and before she mounted the Tripod, she used to chew some Laurel Leaves, of which she also made an Incense: He who asked the Oracle, went under the Sound of brazen Instruments, and had his Question wrote on a little Table, which he delivered to *Pythia*: The Ceremony of sacrificing the Victim was perform'd in the Manner as has been already observ'd. This Temple being extremely rich with the Presents of foreign Princes and States, was often pillaged by other Princes who were not so much bigotted to Priestcraft as those who had made those Presents: Among them who lessened the Treasure of this Temple, were the *Pblegians*; *Pyrrhus*, Son to *Achilles*; *Xerxes*; the ancient *Gauls*; and at last *Nero*, who robb'd that Place of 500 Copper Statues, gave the Domain of *Apollo* (which was the Territory of *Cyrrbea*) to his Soldiers, and order'd the Gulph, whence the Oracles proceeded, to be fill'd up with dead Bodies of Men, whom he caus'd to be murder'd for that Purpose. Some write, that afterwards five Temples successively have been built on that Place; of which

the first was of Laurel Branches, brought from the neighbouring Fields: The second of Bees Wax, and the Wings of Birds: The third of Brass, which was destroy'd by an Earthquake: The fourth of Stone, built by the Architects *Trophonius* and *Agamedes*; and that the fifth was built by the Senate of *Greece*, with the consecrated Treasury, in a very streight Place, and of difficult Access.

Van Dalen, in his Book *De Oraculis*, says, That *Apollo* pronounced his Oracles from a Hole not very big, over which the *Pythia* or Prophetess sat or stood on a Tripod, seemingly transported with Divine Raptures, and deliver'd the Answer of the Oracle either in Prose or Verse: The Tripod was covered with Laurel, which interposed the View of those who consulted the Oracle; and the Fume also forming a Cloud over her, did farther conceal the Frauds of *Pythia*, who sometimes used a speaking Trumpet, to make her Voice sound more than human: Some are of Opinion that the Priests of the Temple prepared her Responses before-hand; and that her Confederates passed under Ground by secret Passages, like the Priests of *Bell*, and occasioned that seeming Rapture by burning odoriferous Perfumes at the Bottom of the Gulph; which seemed greater by her studious and extravagant Postures and Behaviour: Others again think that sometimes she was really possess'd.

The Dodonæan ORACLE.

Dodona was once a famous City in *Greece*, in the District of *Chaonia*, near which was a Forest, famous on Account of the Oracle of *Jupiter*: *Herodotus* informs us, that this was the most ancient Oracle in all *Greece*: Concerning its Origin, he says, That travelling through *Egypt*, the *Thebanian* Priests had told him, that two Women who
had

had been Priestesses in *Egypt*, were by the *Phœnicians* carried away, and one of them sold in *Lybia*, the other in *Greece*, who afterwards had introduced the Oracles in those Countries: But the *Dodonæan* Priests affirm'd, that two black Doves were come flying from the *Egyptian* City *Thebes*, and that one of them had perch'd in *Lybia*, the other at *Dodona*, on a Beech-Tree: That she at the last Place, with a human Voice, had declared the Decree of Heaven, that on that Place the Oracle of *Jupiter* should be establish'd; and that the same Words had been uttered by the other Dove which flew to *Lybia*.

Within this Temple was heard an agreeable Sound, like that of small Bells; for round this Oracle were placed Brass Kettles or Basons of different Sizes, so that one touch'd the other; and one of them being struck, the Sound was echo'd round to the very last, till it had made its Circuit round the Hole of the Oracle.

The Miletum, or Apollo Didimeus's ORACLE,

was among the rest one of the most famous in its Time: *Branchus*, a Soothsayer, who was supposed to be Son to *Apollinus*, was the first Founder and Guardian thereof: The Priestess, who officiated in the Temple of the Oracle, was seated upon an Ax, with a Wan in her Hand; her Foot, or the Bottom of her Cloths touched a Water, from whence issued forth a Vapour or Fume, which she drew in with her Breath, and by which she pretended to prophecy: But before she pronounc'd the Oracle, she perform'd certain Sacrifices, and refrain'd from all Manner of Sustenance for three Days, all the while keeping in a dark Cell; and thus purified herself, before she approach'd the Water. The Temple was destroy'd by *Xerxes*, but again rebuilt by the *Miletians*: The Answers which this Oracle

gave, were very mysterious and ambiguous; and such as consulted it, were commonly mistaken in the true Sense and Meaning thereof. When *Seleucus*, King of *Syria*, went into *Macedonia*, (which Country he intended to unite to that of *Syria*) he enquired of this Oracle concerning his Return back again, and had this Answer :

Ne propera Europam, Asia tibi faustior est; i. e.

“ Be not too hasty to come into *Europe* again, for *Asia* affords thee better Luck.”

And when he enquired, how and where he should die, the Oracle gave him this intricate Answer ;

Tatales perages Annos si fugeris Argos

Ante ævum fatale cades, si veneris Argos; i. e.

“ If thou wilt live the Years which Nature has design’d for thee, then come not near *Argos*.”

Whereupon he passed by the *Peloponesian*, the *Amphiloebian*, and the *Ionian* Cities, as likewise those which lay in *Oræstea*; but by Accident he happened to find himself near a large and magnificent Altar, which was call’d *Argos*, where he was villainously murdered by *Ptolomæus Cénaurus*.

The Trophonian ORACLE.

Concerning this Oracle, *Pausanias* gives us the best Account we can meet with in ancient Authors: He says, when for several Years together there had fallen no Rain in *Bætica*, each City of that Country sent a Person to *Delphos*, to crave Help from *Apollinus*; but the Oracle advised them to go to *Labadea* (a Place not far from thence) and ask Help of *Trophone*: At their Arrival there they could

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could see no Sign of an Oracle ; but one in their Company, *Saon* by Name, espied a Swarm of Bees, which they follow'd, till they came to the Hole of the hitherto occult Oracle ; where it is said the Idol *Trophonio* did instruct them concerning his Worship. This Oracle was in a Wood, on a Mountain furrounded by a Marble Wall, two Cubits high ; on it were many Obelisks of Wood, and within the Round was a hollow Cavern cut in the Mountain, resembling an Oven ; at the Bottom to which one descended by a small Ladder, was another Opening, more narrow : Here the Person who went down, had two Cakes (made of Honey and Flower) in his Hand, in order to feed the Serpent ; then putting first his Feet, Legs, and Thighs into the Hole, he was by Force drawn into it, not knowing how, or by whom : He who had a Resolution to enter into this Cavern or Den of *Trophonius*, retired for several Days with the Priest of the Temple, and offered several Sacrifices ; then washed himself in three little Rivers, which had their Currents near the Temple : The Night on which he was to descend, he was obliged to offer a Ram ; after which the Priest conducted him to the River *Ecryna*, where he was anointed by two young Lads with Oyl ; then they washed him, and performed several other Ceremonies, according as they were instructed by the Priest : From thence he was carried to the two Springs of the said River, the one called *Letbe*, the other *Mnemosyne* ; of which the first is said to cause Forgetfulness, and the other to refresh the Memory : At last he was presented to the Idol *Trophonius*, whom he worshipped. These Ceremonies being ended, the Devotee walk'd towards the Chasm, in a Linnen Tunick, or Coat, girt round him ; and upon entring it in the Manner before related, he heard a Voice, or perceiv'd a Vision,

sion, which instructed him about what was to come : Then being pushed out, his Feet forwards, the Priest placed him on a sort of a Throne, or Seat, in the Spring *Mnemosyne*, where he related all that he had seen or heard ; but being in a great Consternation and Surprise, he retired to a little Place, consecrated to *Good Fortune*, where he recover'd himself again, and then wrote down, what he had learned of the Oracle.

Such as believe all this to have been a Contrivance of the Priests to seduce the Ignorant, say, there were some Persons hid in the lower Cavern, to draw the People in by their Feet, who being no sooner in, but were dosed by Fumes and Smoak of certain Drugs, which caused extravagant Dreams. It is said, that those who went down into this Cave, never laughed afterwards : but *Pausanias* affirms the contrary from his own Experience. There was never one known to be lost, except a Life-guardman to *Demetrius*, who went down, not for Devotion Sake, but for the Gold, which he knew was hoarded there : His Body was found cast out at another distant Place.

The ORACLE of Phares.

Pbares is a City of Little *Achaja*, a Province of the *Peloponesus* in *Greece*, famous for the Oracles delivered there by a Marble Statue of *Mercury*, which was placed on a square Pedestal, in the Middle of the Market, by its Founder *Messemus Simulus*. Those who went to consult this Oracle, first burnt Incense in Honour of *Vesta*, then they put Oyl in the little Brass Lamps at the Foot of the Statue ; and after they had lighted them, offered a Piece of their Country Coin, which they laid upon the Altar : Having declared their Request, they laid their Ears to the Statue, and then
with-

withdrawing, stopp'd them with their Fingers, till they got out of the Market, when they pulled them out, and took the first Words they heard for the Oracle's Answer.

The ORACLE of the Well of Ceres.

Pausanias, when he speaks concerning the Idol Temples about the City *Patras*, adds, that near the Forest was the Temple of *Ceres*. This Goddess and *Proserpine* are represented standing, but the Figure of the Earth is placed sitting on a Throne. Before this Temple of *Ceres* is a Well, which is separated from it by a Wall, and to which one goes by a Foot Path: Here is a soothsaying Oracle; but nothing else can be learned from it but the Issue of Sickness, and that in the following Manner. A Looking-Glass is let down the Well by a thin Line, so as to fall flat upon the Surface of the Water; then having offered to, and worshipp'd the Goddess, they look upon the Glass, and from the Representations conjecture thereon whether the Patient shall live or die.

Near the *Cyanian* Cliffs, on the Borders of the Province of *Lycia*, is the Oracle of *Apollinus Thirxei*, of which it is said, that he who is let down the Well, may inform himself of any Thing he is desirous to know.

The ORACLES of Clari.

Clari is a City in *Ionia*, not far from *Colophona*, after which *Apollo* is called *Clarius*: Here is a deep Cavern and Well, out of which if any one drinks becomes possessed with a Spirit of Prophecy, and foretels Things which shall come to pass. *Tacitus* writes, that *Germanicus* once consulted this Oracle, in which he employed a Priest, who was inform'd of all the Questions he was to answer to; upon which he was let down the Well; and having drank

drank of its Water, presently returned the Answer to each Question in elegant Rhimes, tho' he was known to be incapable either of reading, writing, or composing of Verses.

Among other Oracles, famous besides those in Greece, was chiefly

The ORACLE of Jupiter Hammon, in Lybia.

This was in the midst of a great sandy Desert. The Oracle was surrounded by a thick Forest, and water'd by several Springs: In the Temple stood the Image of *Jupiter Hammon*; the Head whereof was in Imitation of a Ram, with Horns, and the Body was hung over with the Hides of Rams. Whenever a Person wanted his Answer upon a Question, the Priest went in Procession, carrying a small Ship made of Gold, in which was the Deity, and singing as they took their Round; *Jupiter* was thereby mov'd to answer the Enquirer, either by winking, or other dumb and dark Signs. *Alexander the Great* himself went a tedious Journey, on purpose to consult this Oracle; of which *Quintus Curtius* gives us the following Account; which I borrow from the Translation of *John Digby, Esq.*

“ *Alexander* having settled the Affairs of the
 “ *Persian* Nation so as to change none of their an-
 “ cient Customs, he resolved to visit the famous
 “ Oracle of *Jupiter Hammon*. The Way thither
 “ was hardly practicable, even to a small Number,
 “ without any Incumbrance. There is a Scarcity
 “ of Water from Heaven, as well as Earth, and
 “ nothing to be seen but barren Sands, which
 “ when thoroughly heated by the Sun, burn the
 “ Soles of the Feet: The Heat is intolerable; but
 “ here is not only the excessive Heat of the Sun,
 “ and the Drought of the Country to be struggled
 “ with, but also with a tenacious kind of Gravel,
 “ which

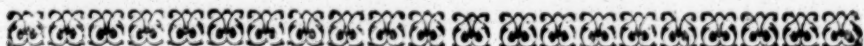
“ which lies very deep, and sinking under the
“ Feet, makes it very difficult to move. All these
“ Inconveniencies were magnified by the *Egyptians*:
“ However, *Alexander* was resolved to
“ gratify the ardent Desire he had to visit *Jupiter*,
“ whom he either really believed to be his Father
“ (not being satisfied with his mortal Grandeur)
“ or had a Mind the World should think so. He
“ embark’d therefore with those he design’d should
“ accompany him, and sail’d down the River to
“ the Meer call’d *Mareosis*. While he was here,
“ Ambassadors came to him from the *Cyrenenses*
“ with Presents, desiring Peace, and that he would
“ visit their Towns; but the King having accepted
“ their Presents, and assured them of his
“ Friendship, pursued his intended Journey. The
“ first and second Day’s Fatigue seemed tolerable,
“ for they were not yet come to the vast, naked
“ Solitudes, tho’ the Ground here was barren, and
“ as it were, dead; but when those unbounded
“ Plains appear’d that are covered over with deep
“ Sands, they were at as great a Loss to discover
“ Land as if they had been sailing on the Deep.
“ There was not so much as a Tree to be seen, nor
“ the least Token of a cultivated Soil; and they
“ now wanted Water, that which they carried with
“ them upon Camels being spent, and there was
“ none to be had in those dry Grounds and burning
“ Sands. Besides, the Sun had parched up
“ every Thing, all was scorched and burnt. They
“ were in this distressed Condition, when on a
“ sudden, the Sky was overcast with thick Clouds
“ which intercepted the Sun, whether it were by
“ Accident, or ordained at present from the Gods
“ to relieve their pressing Calamity; this is certain,
“ it was a seasonable Comfort to them (who
“ were perishing with Heat) even tho’ they still

“ wanted Water : But when the Storm broke out
“ into a large and copious Rain, every one laid in
“ his Provision thereof; some of them unable any
“ longer to bear their Thirst, received it with
“ open Mouth as it fell. They had already spent
“ four Days in this vast Solitude, and were not
“ now far from the Seat of the Oracle, when a
“ great Flock of Crows came towards them, and
“ flew gently before their Van, and sometimes
“ settled to give them time to come up; and then
“ taking Wing again, preceeded them, shewing
“ them the Way, and as it were, discharging the
“ Office of a Guide. At last they reached the
“ Place which was consecrated to the God. It
“ seems to surpass Belief, that being situate in so
“ wild a Solitude, it should be encompassed with
“ Trees that grew so thick as to skreen it on all
“ Sides from the piercing Rays of the Sun; being
“ at the same time watered with so many gentle
“ Streams as were abundantly sufficient for the
“ Nourishment of these Groves; and to encrease
“ the Miracle, the Air is here so temperate, that
“ it resembles the Spring, and is equally salubrious
“ throughout all the Seasons of the Year. There
“ is a Wood belonging to *Hammon*, in the Middle
“ of which is a Fountain that they call the Water
“ of the Sun: About break of Day this Water
“ is lukewarm; in the middle of the Day, when
“ the Heat of the Sun is greatest, the same Water
“ is very cold; towards the Evening it grows
“ warm again, and in the Middle of the Night it
“ is scalding hot; and the nearer the Night draws
“ on to Day, its nocturnal Heat decreases, till
“ about break of Day it is lukewarm, as before.
“ That which is adored for a God, has not the
“ same Form, under which Artificers use to re-
“ present the Gods; it very much resembles a
Navel,

“ *Navel*, being composed of an Emerald and
 “ other precious Stones. When it is consulted,
 “ the Priests carry it in a golden Ship, which is
 “ set off with a great many silver Cups hanging
 “ on each side, and is followed by Matrons
 “ and Virgins singing an uncouth Sort of a Hymn,
 “ after their Country Manner, by which they
 “ imagine *Jupiter* is prevailed upon to render a
 “ certain Oracle.

“ As the King advanced towards the Oracle,
 “ the senior Priest saluted him with the Title of
 “ *Son*, assuring him, *That Jupiter his Father had*
 “ *bestowed it on him*. To which he reply’d, *That*
 “ *he both accepted it and acknowledged it*; for he
 “ had now forgot his human Condition. Then he
 “ ask’d whether his Father did design him the
 “ Empire of the whole World? And the Priest,
 “ who was equally dispos’d to flatter him, told
 “ him, *he should be universal Monarch of the whole*
 “ *Earth*. Then he put another Quære, *viz. Whe-*
 “ *ther all those who were concern’d in his Father’s*
 “ *Murth were punish’d*? To this the Priest
 “ made answer, *That it was not in the Power of*
 “ *any Mortal to injure his Father, but that all that*
 “ *had a hand in Philip’s Death had suffered condign*
 “ *Punishment*. He moreover added, *That he should*
 “ *continue invincible till he took his Place among the*
 “ *Gods*. After this he offered Sacrifice, and made
 “ Presents to the Priests and to the God; after
 “ which his Friends were likewise permitted to
 “ consult the Oracle, but they only desired to
 “ know, *Whether Jupiter approved of their paying*
 “ *divine Honours to their King*? The Priest reply’d,
 “ *That Jupiter was very well pleased they should pay*
 “ *divine Worship to their victorious King*. Now
 “ whoever would judge sagely of the Sincerity

“ and Credit of the Oracle, might easily have perceived it was all Imposture by its Answers; but
 “ when once Fortune has prevailed with Men to
 “ commit themselves entirely to her, she generally
 “ makes them more greedy of Power than capable of it.



The TROGLODYTES.

THE Name of *Troglodytes* is given to People that live in Caves under Ground, either because they have no other Dwellings, or because they chuse them to shelter themselves from the excessive Heats and Injuries of the Weather: Some of these subterraneous Dwellings are in the Island of *Malta*, in a Mountain near *Bosquet*. *Kircher*, who in his *Travels* view'd these Places himself, gives the following Description in his Treatise call'd *Mundi Subterranei*.

When I resided at *Malta*, says he, it happened one Day that I, in Company with a Knight of *Malta*, did take a Ride out of the City, to a pleasant Country Seat; where after some Discourse relating to that Island, the Knight shewing me a Hill at some Distance, There, says he, is a subterraneous Place, inhabited by People under my Subjection; and told me, if I thought it worth my Trouble to go and pay them a Visit, he would furnish me with a Guide to conduct me thither. I accepted his Proffer with Gladness, and expressed a great Eagerness to see that Curiosity of Nature. After I was provided with a Guide, who was thoroughly acquainted with the secret Walks and Windings in that Place, we went thither; and as
 soon

soon as I had enter'd the Capital Gate, I saw the Place full of People, Men, Women, and Children, dress'd in Peasants Habits: And though at first it seem'd to me as if they liv'd confused and promiscuously among one another, I found the contrary, when I observ'd that every Family had its particular Quarter and Habitation, which either by Art or Nature was made convenient and useful to them: In those Habitations many Closets, Cabinets, and Places are work'd into the Rock for their Bedsteads: Also Stables for Horses and Cattle; and Roosts for the Conveniency of Poultry. They are provided with Ovens to bake their Bread, and the Smoak of their Chimnies is convey'd through some Cliffs of the Rock, through which they are also provided with Day-light; and the Openings for that Purpose are by Art so contriv'd that neither Wind nor Rain can molest them. The Inhabitants of this Place, especially the Men, are abroad all Day long, either to till and manure the Land, or to transact other Business, whilst those who stay at Home employ themselves in Spinning, or such Work as every one is fitted for: Instead of Wood, they burn the Dung of Cattle, which they dry and prepare by the Heat of the Sun: The Men are lusty, strong, and live a long Time; and the Women are of a good Stature, and agreeable enough: Those People are vastly fond of their Dwellings; and nothing can persuade them to stay one Night from them: They live on Bread, Milk, Butter, Cheese, Onions, and other Roots, and sell their Cattle and Poultry: The Grand Master, for Curiosity sake, one time ordered a Dinner for some of those People at his own House: The Table was covered with several Sorts of roast and boil'd Meats and Dainties, intermix'd with Cheese, Butter,

Butter, Onions, Garlick, and a Sort of Pudding, which they call *Macron*: As soon as they were call'd in, they fell greedily to their accustom'd Food, but none would touch a Bit of the other Courses.

In the Island of *Gozze*, near to that of *Malta*, is another Cavern, inhabited by People that differ but very little from the former: They speak good *Arabick* in both Places, and attend publick and private Worship with great Devotion, and in the *Roman* Catholick Way: They use Beads, and their Habitations are dressed with Crucifixes, and the Pictures of the Virgin *Mary* and other Saints.

When *Kircher* travell'd through *Tuscany*, about the District of *Viterbo*, he observed a Smoak ascend from the Meadows; and concluded the Ground of that Place to abound with Sulphur. But when his fellow Traveller inform'd him that the Smoak proceeded from the Chimney Fires under Ground, he had the Curiosity to see that Place; and being come to it, he was shewn an Entry where they went in, and found every Thing in the nicest Order, much after the same Manner as has been related of the Caverns in the Island of *Malta*, but larger and more convenient; the Chairs, Benches, Bed-steads, and Apartments being cut out of the Rock, and the Place contain'd a great Number of Inhabitants.



The Grand Imposture, Sabbathai Levi.

MORDECAI Levi, a Jew of *Morea*, but settled at *Smyrna*, (where at first he got his Livelihood by buying and selling Poultry and Eggs,

Eggs, but who afterwards turned Broker there) had a Son, *Sabbathai Levi*, educated among the *Cachams* or the Sages of the Synagogue; and having a fertile Genius, was so much advanced in the Cabala, that when he arrived to the Age of twenty-one Years, he had the Title of *Cacham* bestow'd upon him. By his Deportment he engaged many of his Fraternity to Familiarity, and they thought themselves happy whenever an Opportunity offered to have his Conversation. They in a Manner adored *Sabbathai*, and he had cunning enough to turn their Veneration for him to his Purpose. He gave them to understand that they might expect something extraordinary in him, and often repeated the Words out of *Esai* XIV. 14. *I will ride over the highest Clouds, and be equal to the Almighty.* This he pronounced in such an Enthusiastick Manner, that one Time he pretended to be taken up in the Air; and when the Company about him intimated their Credulity about this Matter, he told them they were not yet purified, and therefore not worthy of such a Vision.

Some Time after he explain'd his Mind more freely, and publickly took upon him the Name of *Messias Ben David*: Many of the *Jews* resorted to him, and in order to give a Sanction to his pretended Mission, he began to pronounce the sacred Name *Jehova*; which being among the *Jews* look'd upon as a most abominable Attempt, he made himself hated by many, and the Chief *Cacham* at *Smyrna* gave Orders to have him slain. But as none of the *Jews* cared to stain their Hands with Blood, they rather chose to banish him from thence; and their Example was followed by those of *Theffalonica*, *Athens*, *Morea*, *Greece*, and whatever Place or Country he passed through, till at last, in 1664, he arrived at *Gozo*, where he attracted the Friendship

ship of several *Jews*, but especially of one *Nathan Levi*. This *Jew*, though but twenty one Years of Age, was the chief Instrument for promoting *Sabbathai's* Desire. From *Gozo*, he went to *Jerusalem*, where he introduced a certain Fast: But the *Jews* there setting slight on his Novices, banish'd him out of that City, and by Letters to the *Cachams* at *Constantinople* complained of this Imposture: These again sent Letters to *Smyrna*, signed by the Chief and the other twenty-five *Cachams*, wherein among the rest were these Words.

“ The Man whose new Doctrine we oppose, is
 “ like unto one who has no Faith in God, and
 “ whosoever killeth him, will be esteemed by God
 “ as if he had redeemed many Souls: Yea, that
 “ Hand, which dispatches his Life, must be blessed
 “ by God and Man.

And although he was banished from wherever he went, the pretended Prophet *Nathan Levi* nevertheless laboured hard to contrive Matters for *Sabbathai's* Interest, and in 1665, in the Month of *December*, he returned again to *Smyrna*; the *Jews* of that Place having before sent four Deputies, namely, *Cacham Moses*, *Galante*, *Daniel*, *Pinto*, and two other inferior Men to *Aleppo*, to acknowledge him the new *Messiah*, and the Preserver of the *Jewish* People.

At *Sabbathai's* Arrival, *Nathan Levi* wrote to the *Jews*, at *Smyrna* a Letter, the Contents whereof were to the following Purpose:

“ A sacred Thing to the Glory of God: A
 “ Man of Might, and an exalted Prince, buds out
 “ and blossoms. May Plenty, Peace, and Length
 “ of Days crown his Head, and not depart from
 “ him to all Eternity.

“ This Letter informs you that I have received
 “ yours; by which I understand with Pleasure the
 “ Con-

“ Constancy of your Faith, which is as clear as
“ the Sun, and admits of no doubt: This is an In-
“ heritance to the *Hebrews*! What I have to say,
“ is this, a Revelation shall happen in the Year
“ 5430, which shall be the Mystery of the Year
“ of Jubilee, when you shall be deemed worthy
“ of the Inheritance of God.

“ At present I admonish you, that when you
“ pray or read, let it be with Attention: Let your
“ Prayers be directed to the Most High; to the
“ Being of all Beings, and pronounce your Words
“ plain and with a loud Voice: Even in the read-
“ ing of the Hope of *Israel*, be mindful of the
“ Word ONE, that he is the Only, the First, the
“ Beginning, and the Last, without End, through
“ whose Power all the Worlds are governed. I
“ commit my Spirit and my Soul to the Sanctuary
“ of the Almighty.

Then he explains some Things relating to the
Cabala, and afterwards proceeds thus:

“ Beware of repeating the Prayers which were
“ commanded by Signior *Loria*, or Cacham *Isaac*
“ *Ashnesi*; the Mystery of which no Man is able
“ to comprehend, but he to whom it was reveal’d
“ that the said *Loria* was the Messias *Zidkia*, if
“ we had been deserving of him, and there had
“ been no Gainfayers to oppose him, as on Account
“ of our Sins there are many now, who do the like:
“ But at this Time those Rebels draw upon them-
“ selves Confusion, and their Aim shall come to
“ nought; for this is certainly the last Time.

“ Wherefore it is wonderful that there is found
“ Merit in this Generation, and that we are made
“ worthy thereof; considering the Oppression
“ which our Lord and King has suffered for the
“ *Hebrew* Nation: His Sufferings are as incom-
“ prehensible as the Measure of the blessed God.

“ The Oppression which our Lord and King has
 “ suffered, is without End and Number; and for
 “ this Reason, all the *Hebrews* are in his Hand, to
 “ deal with them as it seemeth best in his Sight;
 “ for he will judge whom he thinks fit to be judg’d,
 “ and he will justify whom he thinks fit to be
 “ justify’d. To conclude, let not one *Hebrew* pre-
 “ sume to deny believing in him, without regard
 “ to Miracles: For it is the Work of God, that
 “ People are found in this Generation worthy to
 “ see the Beginning of this Redemption; among
 “ which there are yet some Gainfayers: Where-
 “ fore have Eyes of Compassion on those who
 “ will not believe, were they your dearest Friends
 “ or Relations.

“ I now reveal unto you what shall happen in
 “ the Kingdom of our Lord, *Sabbathai Levi*,
 “ namely, From this Time a Year, and some
 “ Months, he shall subdue the *Ottoman* Empire,
 “ without War, only with singing of Hymns of
 “ Praises and Thanksgivings: All Nations shall
 “ bow down before his Power, and the Emperor
 “ of the *Turks* shall be carried Captive by him,
 “ through every Place which our new King shall
 “ conquer; and he shall cause all the Kings of the
 “ Earth to be Vassals to the Emperor of the *Turks*,
 “ and the *Turk* only be the Vassal of our Lord.
 “ There shall be no Bloodshed among the Chris-
 “ tians, except in *Germany*, yet at that Time the
 “ Redemption out of Prison shall not be accom-
 “ plished; but the *Hebrews* shall have Power,
 “ every one in his Place: The Building or the
 “ House of Holiness, Beauty, and Glory, shall
 “ yet be prolong’d; but our Lord shall reveal the
 “ Place of the Altar to *Jerusalem*, and the Ashes
 “ of the former red Cow, and there sacrifice for
 “ four or five Years: After this our Lord shall
 “ go

“ go to the River *Sabbathion*, but shall before com-
 “ mit the Government of the whole World into
 “ the Hands of the *Turkish* Emperor, and recom-
 “ mend all the *Hebrews* to his Protection: After
 “ three Months the Emperor of the *Turks* shall
 “ rise, not of himself, but by the Persuasion of
 “ his Council; and at the same Time Men shall
 “ be anxious, and the Words of the Prophet
 “ (*Jer. ix. 7.*) be accomplished, *Behold, I will melt*
 “ *them*; and no Man shall be free from that Anxiety
 “ except the Inhabitants of the City of *Gaza*,
 “ which is the Beginning of his Kingdom; a Place
 “ of such Consequence to him, as the City of *He-*
 “ *bron* was to *David*: Wherefore *Gaza* is called the
 “ Strenght of God. At the End of this Time,
 “ the Wonders shall happen which are written in
 “ the Book of *Zoae*, and shall be accomplished
 “ in the ensuing Redemption: At that Time our
 “ Lord shall return from the River *Sabbathion*,
 “ with his Wife, which he shall marry in that
 “ Country, and which shall be the Daughter of
 “ *Moses*, our Lawgiver; for know ye, that fifteen
 “ Year ago he was awakened in that Country,
 “ and has a Daughter, called *Rebecca*, aged thir-
 “ teen Years: The present Wife of *Sabbathai Levi*
 “ shall be a Servant to *Rebecca*; but shall be
 “ Matron of the whole Earth as long as she ab-
 “ sents herself from *Jerusalem*; but upon entring
 “ that City, she shall be a Servant to *Moses’s*
 “ Daughter: Know also, that of all those who
 “ are worthy to enter *Jerusalem*, there is none of
 “ those who are in the Captivity, but only the
 “ Good who dwell on the other Side the River
 “ *Sabbathion*; to know the Reason thereof re-
 “ quires to speak by Word of Mouth to you
 “ about it. In that Year the King *Sabbathai Levi*
 “ will come from the River *Sabbathion*, riding on

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“ a cœlestial Lion: The Bridle shall be a Serpent
 “ with seven Heads, which shall cast out Fire ; and
 “ when the Kings of the Earth and their People
 “ behold this, they will worship him. In that
 “ Time the Redemption of those shall appear who
 “ are in Bondage ; and at that Time the Holy
 “ House shall descend from on high, which was
 “ built in Heaven, and there shall be found in
 “ the Holy Land 7000 *Hebrews* : Then shall
 “ follow the Resurrection of several Righteous,
 “ that died in that Country, and who were worthy
 “ thereof ; but those who were unworthy, shall be
 “ cast out of the Holy Land ; and forty Years
 “ after shall follow the general Resurrection of the
 “ Dead : This shall be the Way and End of his
 “ Journey : Believe this with a pure Faith, that
 “ by the Help of God you may be made worthy
 “ thereof : And knowing you a pious People, I
 “ remind you of these Things, though they have
 “ no Relation to me, nor am I enjoined with ’em :
 “ Fare you well.

Sabbathai Levi made his Entry among the *Jews* at *Smyrna* in a pompous and grand Manner. The mock Prophet *Natban* walked before him, with his Book of Prophecies ; and the new *Messias* soon made himself the Head of all the Elders of the Synagogue. He there made a thorough Change, in bestowing Places of Trust and Honour, with the Acclamation of the Rabble ; and having spread a Terror, the *Cackams* easily gave their Votes to whatever he proposed.

Whenever *Sabbathai* went to the Synagogues, (where under Pretence of Sanctity he would continue for some Days) he caused one to go before him with a large Dish full of Sweetmeats, and two others who carried Bow-Pots with Flowers ; then a *Cackam* who had in his Hand a Comb within a Case ;
 after

after him followed the Impostor with two *Cachams*, each taking hold of one Side of his Gown: In his Hand he carried a large Silver Fan; and to whomsoever he had a Mind to shew his Favour, he lay'd the Fan upon his Head, and gently touching him, withdrew it again with an Air, which shew'd his Respect for the Person.

After he was by his Prophet proclaimed to be the *Messias*, and had received Messengers to congratulate him on his Mission, all the *Jews* came to salute him, kissing his Hands, and delivered their Presents: He received those free Offerings with great Readiness, and blessed each of them in these Words: "He who blessed our Father *Abraham*, *Isaac*, and *Jacob*, he blesses also *N. N.* because he has freely given the Sum——." He always mention'd the Sum given, with a View that those who followed, should exert themselves with more Liberality.

The Pride of *Sabbatbai* was so great, that he easily consented to his Followers Advice, which was, to conduct him to the House of the Cady, under Pretence of shewing his Authority in removing him out of his Office of Justice, which he held by the Authority of the Grant Sultan: In this Attempt he with his Crew did sing the 16th Verse of the 118th Psalm.

But as he could neither understand nor speak the *Turkish* Language, he had nothing to say for himself; upon which the Cady taking him to be a Mad-man, laugh'd at his and his Followers Folly, and sent them from whence they came: In their Return, the *Jews* repeated the said Verse, and conducted their *Messias* to his own House and Family: But in order to draw the rest of the *Jews* to his Party, it was briskly reported every where that the new King had been in the Cady's House, but not finding him in his Apartment, he had placed him-

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himself in his Seat; and when the Cady had appear'd, he had not rise, but in Contempt trod upon the Cady's Coat; and whilst their King had spoke, a fiery Flame had issued from his Mouth, which very nigh had set the Cady's Beard and the whole Room in Fire: At last a fiery Pillar had placed itself between him and the Cady, who thereby being put in the greatest Consternation, with Fear and Trembling had desired *Sabbathai's* Company to withdraw that Person from his Presence, adding, that this was no Man, but an Angle; and when any one afterwards asked his Followers, what they had seen of him, in order to be convinc'd of his being the *Messias*? They were answer'd, Is not the Fire which issued forth from his Mouth, a Wonder? And is the fiery Pillar not a Miracle?

After this Fire and the fiery Pillar, more Miracles of the same Stamp appear'd almost in every Corner of the Streets: One had seen fiery Flames by Day; another at Night: To one appear'd the Moon in a flaming Fire: And to another the Heaven seem'd open'd, where in a fiery Door he had seen a Man in the Likeness of *Sabbathai Levi*, with a Crown upon his Head: Still another had seen a Star fall down from Heaven into the Sea, which presently after did go back to the Place it came from; and more such Visions were reported and told about, just as the first Broachers of them had form'd them in their own Imagination. This was chiefly done by the *Cachams*, who were the Followers of this Impostor, in order to delude the rest of the credulous and ignorant *Jews*: And to put a fairer Gloss on their black Deceit, they made use of the Words in the Prophet *Joel* ii. 30, 31. *And I will give Signs, &c.*

Having introduced many new Orders and Regulations in the Synagogue at *Smyrna*, his Faction in-

increased daily, and Things made a great Appearance in his Favour; but in order to spread his Doctrine more extensively, he wanted Prophets, which he was not long without; for there appear'd both Men and Women, who pretended to have receiv'd the Spirit of Prophecy, and with enthusiastick Gestures, Trembling, and Foaming at their Mouth, pretended to many Visions, saying, that they had seen *Levi* sitting on a Throne in Heaven, with a Crown upon his Head; and when they had given their Folly a sudden Flush, cry'd out, A Crown! A Crown! A Crown!

By this Stratagem he grasped at Royal Dignity, and assumed the Power over all the Kingdoms of the Earth: His ambitious Madness went even so far as to dispose of Empires and States, Honours and Wealths to whom he pleased: He persuaded the People, that before long he should wear the *Turkish* Diadem, and that he would go to *Constantinople*, where all Things would answer his End, and he be received there with open Arms, in the same Manner as he had been embraced at *Smyrna*.

At last *Sabbathai* ventured to set out for his Journey to *Constantinople*: But the Great Sultan at his Arrival being at *Adrianople*, he demanded to speak to the Grand Vizier; who being well inform'd of the mad Pranks he had play'd at *Smyrna*, instead of making him Welcome, he order'd a severe Bastionado for him, and sent him chain'd into Prison.

The Blindness of the *Jews* on this Account was so great, that they look'd upon this Abasement of their *Messias* as a sure Step for his Exaltation, and therefore continued firm, and lamented their own Misfortunes: The Grand Vizier giving at first no heed to this, and judging it a Matter of no Importance, found that the *Jews* at *Constantinople* began
to

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to shew the same Honour and Respect to the Impostor, as those who had follow'd him from *Smyrna* thither: He often sent his Orders among the *Jews*, to solemnize such and such a Feast, and admonish'd them to be merry, for the Time of their Redemption was drawn nigh.

In *March*, 1666, the Grand Vizier thought it proper and necessary to remove the new *Messias* close Prisoner to the *Dardanelles*; but notwithstanding this, *Levi* knew how to draw the credulous *Jews* from all the Parts of the World after him: They came far and near to pay him Homage, and to make him Presents, by which means he was more and more exalted; for they came, not out of Curiosity to see him, but to make their Submission to him. He seeing himself thus advanc'd and ador'd, instituted his Birth Day to be a Feast of Mirth and Rejoicing, and to be observed on the same Day which is set apart for Mourning, Fasting, and Weeping, on Account of the Destruction of the Temple of *Jerusalem*. This Day he call'd the Feast of Consolation; the Day of the Birth of our Lord and our King; the Birth of the *Messiah*; *Messiah Cacham Sabbathai Levi*, the Servant and first Born of the God of *Jacob*. He sat a Form of Prayer for that Day, which he sent among the *Jews* at *Smyrna*, with a Letter to this Purpose:

Brethren, and my People; ye true Believers that dwell in *Smyrna*, which is famous as the Courts are in *Susa*: Ye Men, Women, and Household, Peace be with you from the God of Peace, and from my beloved Son King *Solomon*. I command you to let the ninth Day of the Month *Ab* (which was then the Christians Month of *June*) be set apart for Feasting, Mirth, and Joy; and make Entertainments of delicious Meat and Drink; light a great Number of Lamps and Candles, sound Musick, and
sing

and Songs, on Account of its being the Birth Day of *Sabbathai Levi*, which is your King, who is great and exalted above all the Kings upon Earth. Concerning your Work, and other Matters, let that be done according to the Custom on your other great Festivals; be dressed in your richest Cloths; perform the Prayers you are used to say on those Festivals, but forbear by all means to speak with Christians, and to meddle with Things forbidden in the Law: You are allow'd to play upon Instruments, and it is your Duty: This only is our Order and Commandment, After you have said, *Blessed be the Lord, the holy God*, you proceed, and pray thus: "Thou hast chosen us above all Nations; thou do'st love us, and thy Delight is in us: Thou hast exalted us more than all the Tongues: Thou hast sanctified us with thy Commandments, and hast call'd us to thy Service, O our King: Thy holy, great, and dreadful Name thou hast revealed unto us: Thou, O our God, out of Love to us, hast given us Feasts of Mirth and Joy; Feasts for Times and Seasons; Hours of Gladness, and Days of Comfort: This Day is a Day of a solemn Call of Holiness; the Birth Day of our King, the *Messiah Sabbathai*, thy Servant and first born Son, in Love of the holy Calling, for a Memorial of the going out of *Egypt*." After these Lessons, and other Institutions for the Observance of that Day, he concludes thus: "This Day shall be a Memorial of a solemn Day among your Generations, and a perpetual Sign between me and the Children of *Israel*: Harken unto my Words, and eat that's good."

He went still farther; and to make his Name more famous, sent Ambassadors to the dispersed *Jews* in all the Parts of the World: He ordain'd a

Pilgrimage to his Mother's Tomb, where, by only laying their Hands on her Grave, they were to reap as much Benefit as if they had gone Pilgrimage to *Jerusalem*; and both Men and Women flock'd thither, in order to obtain Pardon for their Sins.

At *Constantinople* the Prophecies of his Exaltations did rise as high as they did at *Smyrna*, in particular through the Means of a false Prophet, *Moses Serviel*, who was at *Constantinople* in higher Esteem among the *Jews*, than *Nathan of Gozo*; for it was said of him, that he was so enlightened as to discover in Persons what good or bad Actions they had committed.

All this while the Grand Court where this great Impostor acted his Part, and from whence he issued forth his Decrees, was a Prison; nevertheless his Fame was as great as if he had resided at the Sultan's Seraglio. The *Jews* who were persuaded that the Day drew near in which they were to conquer the Nations of the whole Earth, neglected their Occupations, and shut up their Shops: There was a general Stop of Trade, and they sold their Commodities for a Trifle, meerly to get rid of them, in order to be less incombent when they should go about to conquer; but it was strictly forbidden for other *Jews* to buy, lest thereby they should discover the least Doubt of the *Messiah's* Coming: In the mean Time they were to rest assured that at his Coming they would bring all the Unbelievers under their Subjection.

Those few *Jews* that joined not with *Sabbathai's* Party, were look'd upon with Contempt, and were threaten'd to cut their Beards off, in order to make them odious among the new Converts.

The *Cachams* at *Smyrna* acquainted all the *Jewish* Families to be very careful; to keep their Houses

Houses clean; to lay up their *Hebrew* Books, and to be watchful, for the coming of the Prophet *Elias* was at hand: All this was done in great Hurry, to cause no other Talk than that of the Coming of *Elias*: Many pretended to have met that Prophet, in such and such Likenesses: Some had seen him when awake; others in their Dreams, when a-sleep. In this Interim, a Jew well known at *Smyrna*, whose Name was *Salomon Cramora*, who rejoic'd very much at the Expectation of the coming of *Elias*, invited several of his Friends to Dinner, and when they were at Table, busy in cutting and carving, one of the Company started up all on a sudden, and fixing his Eyes towards the Place that was set out with Pewter Dishes, more for Ornament than Use, bow'd with great Reverence and called out aloud, *Friends rise! there is the Prophet Elias*; pointing with his Finger to the Place: Some of the Company turned their Eyes directly to it, and one said to the other, Verily, I see the Prophet! The rest, although they saw nothing, pretended nevertheless to have as good Eyes, and lest they should be thought unworthy of such a Vision, gave also to understand, they saw him. The Report that *Elias* was come, and had been in such a House, soon spread about, and the House was thronged with *Jews*: Such as got into the House, reported at their Return, that they had seen the Prophet; and such as could get no Access, believed the Report of their Friends: Thus they strengthened one another's Belief in this Chimera, and there was heard no other Talk but what related to that Vision; which they firmly believed to be the Forerunner of the glorious Appearance of the *Messiah*. Upon this both Old and Young cried out: *Long live Cacham Sabbathai Levi*. Among the innumerable Multitude that

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came from all Parts of the World, to pay their Respect to *Sabbathai*, there was a noted *Cacham* from *Poland*, whose Name was *Nebemiab*, and was come with an Intent to dispute with the Impostor about his Messiahship. They spent almost three Days and three Nights, and not agreeing about the Matter, the *Cacham* in a great Passion left *Sabbathai*, and coming out of the Prison, cried with a loud Voice, saying: *I will turn Mahometan*. Whereupon, according to the Custom of the *Turks*, he was carried before the Cady, where he denied the *Jewish* Faith without any further Formalities.

It was thought by some, the *Cacham* did this to save the *Jewish* People from utter Destruction; for he was convinced of the false Doctrine and grand Imposition of *Sabbathai*: He saw the Conduct of this Monster would unavoidably cause a heavy Blow; which indeed was already resolved upon by the Grand Signior, tho' the *Cacham* at that Time had no Knowledge thereof.

As soon as the *Cacham* had been admitted to the *Mahometan* Faith; he repaired to *Adrianople*, where he laid the Case of *Sabbathai* before the Great Sultan, and demonstrated the Inconsistency of the Impostor's Pretensions; at the same Time he represented the Case of the deluded *Jews* as favourable as he could: Whereupon the Sultan ordered *Sabbathai* to be brought to *Adrianople*. At his Arrival there, he began to dissemble, and pretended that the People of the *Jews*, indeed, had reported such and such Things of him, but that he was no more than a *Cacham*, or *Jewish* Doctor. But this would not satisfy the Grand Signior; for it was proved, that he himself had set up for the *Messiah*, and deluded by his Doctrine thousands of People; wherefore the Grand Signior was willing to try his high Mission, and ordered a large Number of Ar-

rows

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rows to be shot at him, and in case they did not penetrate into his Body, he would own him the true *Messiah*, though he should do no other Miracles, to establish his Messiahship.

But the Impostor not understanding the *Turkish* Language, he had an Interpreter allowed him, and after he was acquainted with the Sultan's Resolution, he would by no means run the Hazard of that Tryal, and ask'd what Means there were left to prevent it? The Interpreter told him, there was but one Way to escape the Sentence, and that was, To renounce the Faith he had hitherto profess'd and turn immediately a *Mahometan*. Oh! says *Sabbathai*, if this is all, I am ready to become a true Mussulman: Whereupon he was admitted, pardoned, and received among the Number of the Great Sultan's domestick Servants, by the Name of *Mehemet*; and instead of a royal Diadem, which his false Prophet had promis'd him, he had a Turband put on his Head, and his Habit was changed into that Fashion of his Office.

He then wrote a Letter to his Brother *Elia* (whom before he had constituted King of the Kings of *Israel*) wherein he acquainted him, that now his Name was *Mehemet*, and that he was become a Doorkeeper to a peaceable Sultan: " God, says " he, has made me a *Turk*; he has said it, and it " has happen'd; he has commanded, and it is con- " firm'd, the 24th of *Elul*, (then with us the 23d " of *August*) 1666, the 9th Day after the Renewing " of his Will.



*The magnificent Temple of DIANA, * at Ephesus.*

S I R,

AS religious Worship has in all Ages and among all Nations been the Basis and Standard of political Government, there has never been wanting a reigning Spirit of Ambition to out-vy one another in building Temples, Churches, Sanctuaries, &c. Among the rest, the *Ephesians* did shew themselves on that Account superior to all other Countries whatsoever, in raising a Fabrick in Honour of their favourite Goddess *Diana*, as could challenge and claim the Pre-eminence of most

* *Diana*, the Goddess of Hunting, Sister to *Apollo* and Daughter of *Jupiter*, by *Latona*. She has commonly three Names, viz. *Hecate*, in Hell; *Diana*, on Earth, and the *Moon*, or *Phæbe*, in Heaven. She was worshipped under the Name of *Juno Lucina* by Women in Labour, and had many Temples; but that of *Ephesus* was the most famous. There are many Figures of this Goddess extant, alluding to her several Apellations: But I here only give the Curious a Specimen of those which are distinguished by the Name of *Diana* at *Ephesus*. Most of those Images bear the same Resemblance, though every one has something different in its Hieroglyphicks; but for the Generality they have several Rows of Womens Breasts. These Images are found; either in Marble, Stone, or Metal. There are several at *Rome*, and a very compleat one in the Cabinet of the King's of *Prussia*; the Visage and Hands are of black Stone, and the rest of the Body is Marble of various Colours: On her Head is a Tower; on her Breast are two Angels crowning *Cancer*; it is encompassed with five Bandages, from the three Rows of Breasts down to the Feet; on the first are the Figures of Stags, on the second Lions, &c. as is represented in the Plate, Fig. 1.

Fig.



Diana of Ephesus. —

most Temples, infomuch that it was comprehended among the Number of the Seven Wonders of the World. An Account of that stately Building, (as it is a Subject which cannot be disagreeable to the Curious, particularly to such who love to look into Antiquity) I thought would be acceptable to many of your Readers; and therefore give it you in the following Manner.

This Temple, so famous throughout all the World, was (as I observed before) built in Honour of the Goddess *Diana*, who was held in very high Esteem and Veneration, especially among the *Asiatick* Nations. The Place where it stood, was

Fig. 2. Is in the Cabinet of *Monsacone*; and is of green Porphyry, with small Veins of white. It has on its Head a Tower of two Stories, which is placed on a Flat of two Semi Circles, whereon are represented several winged Griffons. The Countenance of the Image is comely, the Hair thick; from the Shoulders hangs a kind of Festoon of Fruit and Flowers, the Bosom is bare, on which is the Figure of *Cancer*; the Hands extended, having on each Arm a Dog; below the Bosom are a great Number of Breasts, and lower down several Rows of hieroglyphical Figures, of Griffons, Human Heads, Harpies, and Oxen.

Fig. 3. Represents *Diana* unveil'd with a Tower on her Head, on her Bosom is *Cancer* crowned with a Garland, having a great Number of Breasts, and below them six Rows or Bandages, decorated chiefly, with Roses, Insects, and Flames of Fire.

Fig. 4. Has on one Side the Figure of the Sun, and on the other Side that of the Moon. She has several Rows of Breasts, and holds her Hands upon two Tridents; she is accompanied with two Stags; those Animals being consecrated to *Diana*.

Fig. 5. Is much of the same Posture as the last mentioned, only instead of Breasts she has several Rows of little Balls. Both these Figures are upon Medals.

It is the Opinion of the Learned, that the Goddess *Isis*, who was much in the same Manner represented by the *Egyptians*, was the same as *Diana* of *Ephesus*: Both agree that they were Symbols of *Nature*, and that the two Representations of the Sun and Moon (Fig. 4) signify the Influence of those two Luminaries, whereby Nature is supported.

320 CURIOUS RELATIONS; Or,

at the Foot of a Hill, in the Middle of the City of *Ephesus*, on a morass Ground, in order to secure it from the Damage it might otherwise sustain from Earthquakes; for which end Abundance of Smallcoal Dust and Wool was made use of in laying the Foundation. This Temple, according to *Pliny*, was at the Charge of the City begun to be built by the Architect *Chersifron*, and intirely finished in 220 Years.

The Lenght of this Temple was 425 Foot, and 220 Foot broad. All the Wood-work was of Cedar. The high Stairs by which one ascended to the Roof, was one intire Vine which the Island *Cyprus* had produced. An hundred and twenty-seven *Asiatick* Kings had contributed to the Building of this Temple, and a great Number of stately Pillars which were in the Inside, had been presented by them, each endeavouring to excell the other in the Magnificence thereof. Every one of those Pillars was 60 Foot high; 36 distinguished themselves above the rest, on Account of the exquisite fine Workmanship. All those Pillars were of Porphyry, and polished Marble; the Gates, Doors, and the Roof, were of Cypress-Wood, richly decorated and embellished with Gold and precious Stones; and as *Pliny* informs us, after that Temple had stood 400 Years, it was as beautiful as if first built. The Inside was richly adorned with Images and Pictures, done by the most famous Artists. The Image of *Diana* was carved in Ebony, by the famous Sculptor *Cajetas*. *Pobylety*, another famous Carver, had done the Image of *Apollo* for his Master-Piece, which, after it had been taken away and brought to *Augustus* the Roman Emperor, he thought no Place was more worthy of containing it than that from whence it came, and therefore sent it back to the *Ephesians*.

The

The Destruction of this stately Temple, no doubt, was owing to Lucifer's Inspiration: Pride was the chief Motive which induced a profligate Wretch (in order to eternalize his Name and Memory) to set Fire to that most magnificent Pile. This Incendiary put his hellish Design in Practice on the 3d of *September*, 3594 Years after the Creation, or 356 Years before the Birth of *Christ*, the same Day on which *Alexander the Great* was born: On which Account *Timeus* took Occasion to jest, when he says, That there was no Reason to be surprized at the Temple of *Diana* being burn'd the same Night when *Alexander* was born, since the Goddess at that time was not at Home, but attended the Mother of *Alexander* in her Labour, and therefore could not prevent that Disaster. It is said that the *Magi* did prophecy concerning this Conflagration, and indicated the Night on which a great Misfortune would break out over all *Asia*. Thus was this noble Structure laid in Ashes, and brought to ruin by an abandon'd Wretch, for nothing but to satisfy his foolish Ambition; when even that great Destroyer and Tyrant *Xerxes* spared it from the Flames, on Account of its Magnificence and Beauty, though he had demolish'd all the other Temples wherever he came in whole *Greece*.

The Incendiary was taken in the very Fact, and being put to Torture, he confessed, that nothing else had induced him to burn the Temple, but his Desire of perpetuating his Name and Memory thereby to future Generations. And although the Senate at *Ephesus* and all *Asia* prohibited the mentioning of his Name, and endeavoured to extirpate it, yet it was impossible to prevent it; for the Name of that base Incendiary *Herostratus* has been handed down to us by several Historians.

The Rebuilding of the TEMPLE of Diana.

The *Ephesians*, a rich and wealthy People, could not bear to see their stately Temple thus lie in Ruins and Ashes; therefore they unanimously agreed, either to rebuild that, or erect another which should exceed the former in Grandeur and Magnificence: To this End they made a voluntary Contribution, and the Ladies thought it an Honour to part with their Jewels, to add to the Glory of that Building. The Pillars which had remained unhurt and whole in the former, were made use of in the building of this new Temple.

Alexander the Great, indeed, proffered, whilst they were engaged in rebuilding the Temple, to reimburse all their Expences, and be at all the Charge of finishing the same, in case they would allow him the Honour of being deemed the sole Builder thereof; but they returned him this Compliment, that it would be inconsistent for one God to make Presents to another.

The Architect of this second Temple was *Dinocrates*, and the Sculptor for the Marble Figures and Embellishments was that famous Artist *Praxiteles*.

This Temple was made an Asylum; but the Limits thereof were altered several times: *Alexander the Great*, confined the Liberty to 125 Paces round the Temple: *Mitbridates* again, as far as an Arrow would carry from the Corner of the Roof, by which the Privileges were extended to about 200 Paces; and *Anthony* doubled this Space, taking in some Part of the City; but the Inhabitants being annoyed by the unruly Behaviour of Vagabonds and idle People, the Emperor *Augustus* thought it necessary to reduce the Limits of the Asylum to its former narrow Compass.

Diana

Diana, whom the *Amazons* had exalted to her Honour and Glory, was not only famed at *Ephesus*, but throughout all the World, as we may read in the 19th Chapter of *The Acts of the Apostles*. In Honour to her, all the Cities throughout *Asia* were adorned with Temples; but that at *Ephesus* was the Chief, and had inestimable Presents from all Parts of the World.

In our Saviour's Time, and sometime since, she was the most noted Goddess among the Heathens; and the Apostle *Paul* drew the Hatred of the Goldsmiths at *Ephesus* upon him, when he preached against the worshipping of Idols; of which we may inform ourselves more in the forementioned Chapter. *

How long this second Temple of *Diana* at *Ephesus* did continue in its Glory, we have no other Account but what *Peter Mextas*, a *Spanish* Nobleman mentions, who says, that not only *St. Paul* had preached there twenty Years after the Ascension of *Christ*, but after him *St. John* the Evangelist, who had died there in a very advanced Age; which Account agrees with what other Chronologists and Historians relate, who fix the Death of *St. John* ninety-nine Years after the Birth of *Christ*, at which Time the Temple of *Diana* was in a flourishing Condition.

But as nothing can resist Time, especially what is made by the Hands of Men, so this stately Temple has been overcome by Age: The small Remains of its former Glory must now be looked for among its Ruins, which I here shall represent to

* For the Illustration of this Matter, the Curious will turn to the Copper-Plate, which represents the different Figures of the Goddess *Diana*, as she was either carved or worked in Silver.

324 CURIOUS RELATIONS; Or,
the Curious from the best and most creditable
Authors.

Among the Ruins of *Diana's* Temple are still seen some Arches, Gates, Walls, and several Pieces of Pillars and Pedestals, which lie flat on the Ground, and consist for the most Part of Porphiry and Marble. In the Middle of these Ruins stands still a high Wall of Stone, and some small Stairs leading to the Top thereof: Next to 'em are others, which lead under Ground: Below this is a Hole, which to all Appearance has been a Door, but in Process of Time clogged up, so that there is hardly room for a Man to creep in on his Belly; and the Inside is so dark, that one cannot see any Thing without a Torch: Coming in, provided with good Lights, one sees in going along on both Sides, Cells and Passages, the Entrances of which are very small, and some are filled up with Water, others with Earth, and some again are Habitations of Bats: These subterraneous Caverns seem to have been Vaults on which the Temple rested. Some Travellers will make us believe that the Place is so very large and intricate, that some Persons have never found their Way out again; for which Reason those whose Curiosity leads them to go a good Way, tie Packthread to the Entrance, by which they find their Way out of that Labyrinth again.

According to what the *Greeks* report who live there, those subterraneous Walks extend several Miles, even to the City *Pergamus*, where, as they say, are the like Passages under Ground. At the North side of modern *Ephesus*, is an ancient *Greek* Church to be seen, formerly dedicated to St. *John*, because, as they say, St. *John* the Baptist lays buried under it: The Church, to all Appearance, is built out of the Ruins of *Diana's* Temple: In it
are

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are four stately Columns of Porphiry, made after the *Roman* and *Corinthian* Order, to the greatest Nicety and Perfection; and it is questioned whether they can be matched in the whole World for their vast Height and Thickness. There are besides these many other Pillars in this Church, which are extreamly fine, but not so large as those four just mentioned: The Length of this Church is 120 Foot, and the Breadth 40 Foot. The *Greeks* had this Place of Worship in their Possession, but were deprived thereof by the *Turks*, who have turned it into a Mosque not many Years ago, and suffer no Christian to enter it: The Outside thereof is but plain, and in the Fashion of a double House, with a Cupola on each Roof, and a Steeple at the Side of one Corner, but the Inside makes a magnificent Appearance.



Hamburg, Sept. 29, 1737.

S I R,

IN my last I had the Pleasure to inform you of my safe Arrival in this City. The young Gentleman, who was well furnish'd by his Father with Letters to his Correspondents, was visited and complimented the next Day by several Gentlemen; and the *Chinese* and I were at the same time congratulated and made much of. The next Day, early in the Morning, the young Gentleman receiv'd a Messenger from one of the Merchants, with an Invitation to a Dinner at his House; and was earnestly desired not to fail of prevailing with me and the *Chinese* to accept of the same. We then all of us agreed to wait at the Gentleman's House,

House, whither we repair'd about Noon, and were receiv'd with all the Marks of Friendship and Complaisance. The Dinner was very elegant, and no Varieties were wanting which the Season of the Year could afford: Rheinish, Burgundy, and Champain were serv'd in Plenty, and the Gentlemen and Ladies who were present at Table, added not a little to our Pleasure and Satisfaction, by their free and generous Behaviour.

As most People of Ingenuity are more ready to inform themselves of Things remote and distant, than of those which are near Home, so at this Meeting the *Chinese* was the Person most admir'd by the Company; for every one seemed eager to hear something relating to his Country; and among the Rest, he was ask'd, in what Manner the *Chinese* order their Visits or Entertainments; or how they meet and receive one another.

My Countrymen, says the *Chinese*, pretend to as much, if not more Civility, good Manners, and Formalities as the *Europeans*, tho' their Custom differs very much from them; As for Example,

It is held for no Point of Civility amongst the *Chinese*, to pull off their Hat; to scrape with their Legs; to embrace a Person; to kiss his Hand, or make such like outward Shews of Compliments: Their Way of saluting each other in the Streets, is done after this Manner: They carry their Hands (when they walk abroad) folded together in the wide Sleeves of their upper Garment, which are made so for that Purpose; and meeting one another, they raise their Hands thus covered in their Sleeves, with an Air of Reverence and Respect, and let them gently fall again, greeting each other with saying *Cin*, which is a Word of no Signification, but only used on such Occasions.

When

When one visits another, or two Friends do meet in the open Streets, they bow (holding their Hands all the while in their Sleeves) in a profound Manner, so as to touch the Ground with their Heads; in performing of which, the inferior Person always endeavours to give Place to his Better, and the Party visited gives the upper Hand to him that makes him a Visit; by passing which Compliments they often change Places, and move from the Right to the Left, and from the Left to the Right, in order to give the highest Place to him who endeavours to honour the other therewith.

He who pays a Visit to a Friend or Acquaintance, expects to have the same return'd in a seasonable Time: And if one sends a Present to another, he looks for a Consideration of the same Value, before long. In this they agree with the *Europeans*, that they seldom shew any Liberality to such as want it, but only to those from whom they may expect an Equivalent, or perhaps something better, in Return.

Persons of Rank or publick Employ, and such as hold Places under the Government, or are distinguish'd for their Learning in liberal Arts and Sciences, put on their proper Habits, whenever they go to pay a Visit: And if this is neglected, the Person visited will be offended, and take it as a Sort of an Affront.

If Friends and Relations honour one another with a Visit, it is carried on in the following Manner: The Visitor, as soon as he arrives to the House of him whom he intends to visit, delivers a little Book to the Servant, in which are set down the Names and Titles both of the Visitor, and him that is visited: This Book the Servant delivers to his Master; and if there are more then One to be visited in the same House, then the Visitor delivers

as many little Books with his and their proper Names and Titles: The same is observ'd if several Visitors come to visit one Person; when every one delivers his own Book.

If a Visit is paid to several Persons in one House, the Principal among them places the Chairs in the best Part of the Apartment, wiping them with his Sleeves, though there be no Dust upon them; after which he desires the Visitor to sit down, and taking a Chair, he seats himself amongst 'em. Every one being placed, they begin to entertain one another with some Discourse, whilst the Servant is preparing a Dish of *Cia*, a Liquor made of Beans: When this is ready, it is brought in several Cups, on a very neat Board, and the Servant presents the Guest and every one of the Company with a Cup thereof, a Piece of Bisquet, and a little Silver Spoon: He begins with the Guests who sit at the upper End, and last of all delivers a Cup to his Master, who sits at the lower End of the Room: Having done this, the Servant withdraws; and if they continue any longer, he returns and fills the Cups a second time, and thus a third or fourth, according as the Visit is either longer or shorter. When the Visitor has staid as long as he thinks proper, he takes his leave with such Compliments as are customary on such Occasions, as bowing, and lifting up of Hands: The Master of the House attends him to the Door, very officious in helping him into his Chair, or on Horseback; and the Visitor on the other Hand uses all the Arguments to dissuade him from it, and begs of him to return into his House: Whereupon he stands on the Threshold of the Door, and there bows and lifts his Hands, as usual; which the departing Guest returns in the same Manner: This they continue so long till they are out of one another's Sight.

This

This is the Manner and Custom of the *Chinese* paying Visits and making Presents to one another: I now am going, to inform you of

The Chinese BANQUETS.

It is to be observ'd, that the Dispatch and Transactions of Business is chiefly carried on at Feasting and Drinking Bouts, and my Countrymen measure Friendship by the Entertainments they meet with from each other.

If a Person is invited to a particular Entertainment, he has two or three Days before sent him a Book, wherein he is acquainted with the Inviter's preparing a Feast of green Herbs, and his having rinsed his Bowl, to entertain him at such a Day and Hour, and therefore intreats him not to deny him the Pleasure of his Company: On the Outside of the Book is fix'd a Piece of red Paper, on which is written the Direction, also the Qualifications and Dignities of the Person invited. On the Morning of the Feast Day the Guests are again intreated not to fail of meeting at the appointed Time; and lastly, an Hour before the Entertainment, the Inviter sends a third time; which is in Point of Civility, to conduct the Guests to the House, where after complimenting each other, they are desired to sit down in the first Hall, when they are entertain'd with *Cia*; after which they are conducted into the principal Room of Entertainment, which is richly adorn'd and furnish'd with Pictures, Flowers, Dishes, and all Manner of curious Household Goods. Each of the Guests is seated apart at a four square Table, well furnish'd with Dishes: The Chairs are gilded, and of exquisite Workmanship, representing several Shapes and Figures.

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Before they sit down, the Host takes a Cup in his Hand, which is either of Gold or Silver, and fills it with Wine; which done, he withdraws into the Court Yard, and having first bow'd, holds up the Cup, turning his Face to the South, and as a Libation or Offering to the Lord of Heaven pours the Wine upon the Ground; then bowing a second time, he returns to his Guests in the Dining-Room, takes another Cup, and drinks to him that's to sit at the upper End; after this he takes him by the Hand, and leads him to a Table in the Middle of the Room; then he invites the rest to sit down also: When they are all seated, the Chief of the Guests has brought him a Cup full of Wine by the Servant of the House, of which he drinks to the rest of the Company invited, and to the Master of the Feast: Upon which they all bow in the Manner before related, and pledge one another.

As the *Chinese* don't touch their Victuals with their Fingers, they don't wash their Hands neither before nor after Dinner. Whilst they are at Dinner, the Master of the House frequently calls for a Cup of Wine, and drinking thereof, invites his Guests to do the same, who then pledge him all round.

Whilst the two first Cups are passing round, Meat is brought to Table; then the Master of the Feast, after the usual Ceremonies of Bowing, puts his Sticks into the Dish, and they all follow him, taking two or three Bits out of a Dish, which is the most they eat of one: All the Company hold their Sticks in their Hands, till the Chief has first laid down his: This being done, the Waiters fill every one's Cup a-fresh with Wine, then bowing first to one another, they all drink. Most Part of the Time is pass'd, rather in Drinking than Eating; and whilst the Meal lasts, they are diverting and
enter-

entertaining one another with merry Discourses, or else a Band of Players or Musicians are ready to exhilarate and revive their Spirits with some Comedies, Musick, or merry Tunes.

They neither make use of Spoons, Knives, nor Forks, but the fore-mention'd Sticks, which are about six Inches long, made of Ebony, or some other hard Wood, tipp'd at one End with Silver or Gold: With these Sticks they very dexterously take up the Meat, which is commonly cut into small Pieces, and hash'd.

At these Feasts the Dishes are not overfill'd with Meat, but of each Sort a sufficient Quantity is brought to Table, so that the Splendor of a Feast in *China* doth not consist in the Quantity of Meat, but in the Variety of Coarses, with which they crowd the Table, none of the Dishes being taken off till the Meal is over, so that they are piled one upon another, and make the Table look more like a Castle than any Thing else. The Time of such Feasts is prolonged not only by Eating and Drinking, but the Guests play several Games, and he that loses, is oblig'd to drink: This is a Custom observ'd on most Feasts and Merry-makings, to divert the whole Company, who laugh, and clap their Hands for Mirth.

After the Tables are clear'd of the Dishes, and the Treat is over, they put the Bowl about, and every one has a Cup of an equal Bigness; however, no Person is intreated to drink more than he pleases. The Wine they drink, is brew'd or boil'd, like our Beer, but is not heady; and tho' by drinking a great Quantity thereof one finds the Operation of its Strength, it has nevertheless that good Quality, never to make one's Head ach the next Morning. Most of these great Entertainments are made at Night, and frequently last till the next Morning:

Other Liquors, besides Wine, the *Chinese* drink boiling hot, tho' it be in the Heat of the Summer ; for they find by Experience that the hot Liquors are balsamick, nourishing, comfortable, and strengthening to the Stomach ; that they prolong Life and Health, and keep them from the Stone in the Bladder, wherewith great Numbers of *Euro-peans* are afflicted, and according to the Opinion of the *Chinese* Physicians, is chiefly occasion'd by their continually Drinking of cold Liquors.

The ordinary and daily Meals of the *Chinese* are in general but indifferent ; they begin to breakfast betimes in the Morning, and think that if they should fast till Noon, some ill Look should happen to them : They are not curious in their Diet, but will eat the Flesh of a Horse as well as of an Ox : They love and prefer Swine's Flesh before any other Meat ; but the most ordinary People will feed upon the Carrion of a Horse, Mule, Ass, Dog, or any other Creature. Most of the *Chinese* are great Admirers of dry Sweetmeats, which they know to prepare very dexterously. Their ordinary Drink is hot Water, wherein Tea has been steep'd, which they drink warm, as they do all other Liquors : The best of their Drink is *Cia*, which is made of a Handful of *Cha*, boil'd in Spring Water, and when boil'd, mix'd up with four times the Quantity of new Milk, and a little Salt : This Liquor, if drank warm, they believe to have more Virtue than the Philosophers Stone.

Pray, Sir, said one of the Ladies that sat with us at Table ; since you mention the Philosophers Stone, Have your Countrymen been so happy as to find it out, or are they only in search for it ?

Madam, said the *Chinese*, I am almost ashamed to mention the double Madness which reigns among many of my Countrymen ; the first is Avarice, and

and an unsatiable Thirst after Riches, which makes them even waste and consume in Fire and Smoak what they really possess, and in searching after the Philosophers Stone, make both themselves and their Families poor, miserable, and wretched: The second Sort of Madness commonly attends the first; for such who study the Transmutation of Metals, are also endeavouring to obtain the universal Medicine, by which they promise themselves continual Health and Immortality. This Distemper chiefly reigns amongst the Rich, and such as in their Posts have amassed great Wealth, and want nothing but to perpetuate the Possession and Enjoyment thereof; for which Reason they apply themselves to Alchymy, search such Books, and consult such Authors as have written whole Volumes in that Science, and flatter themselves with fond Hopes of a long Life, till they find their Mistake; and by searching after Immortality they have endangered and shortened their Lives by this deluding Art.

The *Chinese* History gives us an Account of an Emperor much addicted to these Follies, and who by hazarding his Life endeavoured to obtain Immortality. The Emperor had ordered a certain Draught to be prepared by some deceitful Pretender of that Art, on the Excellence whereof he had so great a Confidence, that he firmly believed, as soon as he had taken it, he should be in a State of Immortality; nor could all the Arguments of his Friends persuade him to the contrary, or divert him from his Humour: At last one of his Friends, seeing that all their Endeavours were to no Purpose, came one Day to wait on the Emperor, took the Opportunity to take the Bottle, and did drink of this Liquor of Life and Immortality: The credulous Emperor perceiving this, fell immediately
into

into a great Passion, insomuch that he threatned his Friend with Death and Destruction, for his bold Attempt to deprive him of that Liquor. But his Friend, not at all daunted at his Threats, answered him freely : *Do you suppose to deprive me of my Life after I have drank the Draught of Immortality ? But in Case you can take away my Life, what is the Evil I have done ; for since I have participated of your Drink, I am equally immortal with you, or else you remain a mortal equally with me : If you can take away my Life, I have not robb'd you of your Immortality, but shall thereby only make you sensible of the Deceit, and the Impostor's deluding you.* The Emperor hearing this, was presently pacified, and highly commanded the Wisdom of his Friend, in having thereby extricated him out of the Snares and Fetters of Stupidity with which he hitherto had been chained. But all this would not hinder the spreading of this Distemper among his Subjects, and especially the richer Sort.

We spent the best Part of the Afternoon with entertaining Discourses on one Subject or other, and about six o'Clock we were ask'd to go to the Opera; accordingly the Coaches waited at the Door, and we repaired to the Opera-House, where was exhibited the Opera of *Dido Queen of Carthage*.

Virgil, who has furnished the Author of this Opera with the Beauties therein represented, relates the Amour between *Dido* and *Æneas* in the following Manner: *Dido*, Daughter of the *Tyrian* Tyrant, was espoused to *Sichæus*, a Priest of *Hercules*, or the *Sun*, in Dignity next to the King, with whom she became Partner and Possessor of immense Riches.

Pygmalion, *Dido's* Brother, to satisfy his avaricious Inclination, and to obtain this Treasure, privately killed *Sichæus* before the Altar, and buried his

his Body. *Dido* almost distracted for the Loss of her Husband, was by him in a Dream advertised of what had happened, and where his Treasure was hid, advising her to make her Escape with it: She followed his Counsel, took the Treasure, and accompanied by her Sister *Anna*, took Shipping. *Pygmalion*, informed of this, pursued her so close, that it seemed impossible for *Dido* to escape; but being in this Consternation, she thought of the following Stratagem: She had a large Ox's Hide filled with Sand and Stone, which in Sight of her Brother she caused to be flung overboard, to signify to him that she chose to commit the Treasure to the Bottom of the Sea, rather than the Murderer of her Husband should enjoy it: Whereupon he lessened his Sails, and left *Dido* to pursue her Voyage.

She arrived with her Treasure at *Zangitana*, on the Coast of *Africa*; but being not well received by *Numidier* King of that Country, she persuaded him with smooth Words to sell her as much Land to build upon, as an Ox's Hide would cover; and after the Agreement was made, and the Money paid, she had the Ox's Hide cut into small Thongs, and encompassed therewith a Piece of Ground of twenty two *Stadia* [above six *English* Miles], on which she first built a strong Castle, and called it *Burja*, on Account of the Ox's Hide; after which she laid the Foundation of the City of *Carthage*, which (except *Rome*) in Process of Time became the most opulent and powerful City in the World.

Troy being after a ten Years Siege destroyed by the Power of the *Græcians*, and *Æneas* making his Escape with his Family into *Italy*, was by a Tempest and Shipwrack driven on that Coast where *Dido* was building the new City; and *Æneas's* Mother taking Notice of *Dido's* Son to resemble
the

the Son of *Æneas*, in order to raise *Dido's* Love in the kind Reception of a Stranger, this Spark soon broke out into a Flame, and *Æneas* forgetting all his Misfortunes, and *Dido* her Vow of perpetual Chastity, they both centered their Happiness in the mutual Enjoyment of each other, and join'd in matrimonial Engagements.

Numidier, who before had offered his Love to *Dido*, and demanded her for his Consort, but on Account of he Vow had been refused, was highly enraged at *Dido*, so that he declared War against her : *Venus* hereupon dispatched *Mercury* to command *Æneas* to retire to *Italy* ; which Command, though against his Will and Inclination, he obey'd, and sail'd privately from thence : *Dido* at his Departure grew inconsolable, and determined to die rather than to live without him ; and in order to facilitate her Resolution, she ordered her Sister *Anna* to find out a Sorcerer, who either might bring *Æneas* back, or else release her from the Torment of Love : The Conjuror being brought before her, and having laid *Æneas's* rich Cloths and Sword upon a Pile to be burned, *Dido* took hold of the Sword, and run it through her Breast ; but she being in the Flower of her Age, and her appointed Time not yet expired, her Soul could not depart, till *Juno* took Pity on her, and sent *Iris* from Heaven, who cut a Lock of her yellow Hair from off the Crown of her Head, by which the Spirit departed.

This being the Argument, I shall now give you some Idea of the *Hamburg* Stage, and the various Representations and Machinery represented in that Opera.

I. In the first Act is represented the Bed-Chamber of Queen *Dido*, below which are Anti-Chambers and Apartments for the Court Ladies : Over
the

the Bed-Chamber is a large Saloon, with Stairs to descend it.

Juno, the Guardian Goddess over *Carthage*, descends sitting on a Dragon, in a bright Cloud, on which she ascends again.

II. The Scene changes into a Court of the Royal Castle, and discovers the Palace of the Princess *Anna*, which is surrounded with many Statues.

III. The Scene changes into a Field, near the Sea-Coast, in which are seen the new Works and Buildings of *Carthage*.

In the second Act, the first Scene represents a fine Hall, which leads to *Dido's* private Chambers: The further Scene opens, and discovers the Sanctuary of *Sichæus*, where *Dido* offers, and thurifies him. The Image of *Sichæus* which stands on the Altar, winks with its Hand, and calls *Dido* by Name, which it repeats three times.

II. *Venus* descends in a Machine of Clouds.

III. The Scene changes into a royal Audience Room, and represents Queen *Dido* sitting on a Throne.

IV. The Scene changes into a Forest, in which is seen the green Statue of *Mythra*: *Hiarbes* being carried to the Altar to be sacrificed, a Thunder ensues, which beats down Part of the Altar, and surprizes the Priests, &c.

In the third Act, the first Scene represents a Haven before *Carthage*, where lies the Fleet of *Æneas*: *Dido*, carried on an Elephant, comes to see the Sports intended for the Celebration of their Nuptial Feast.

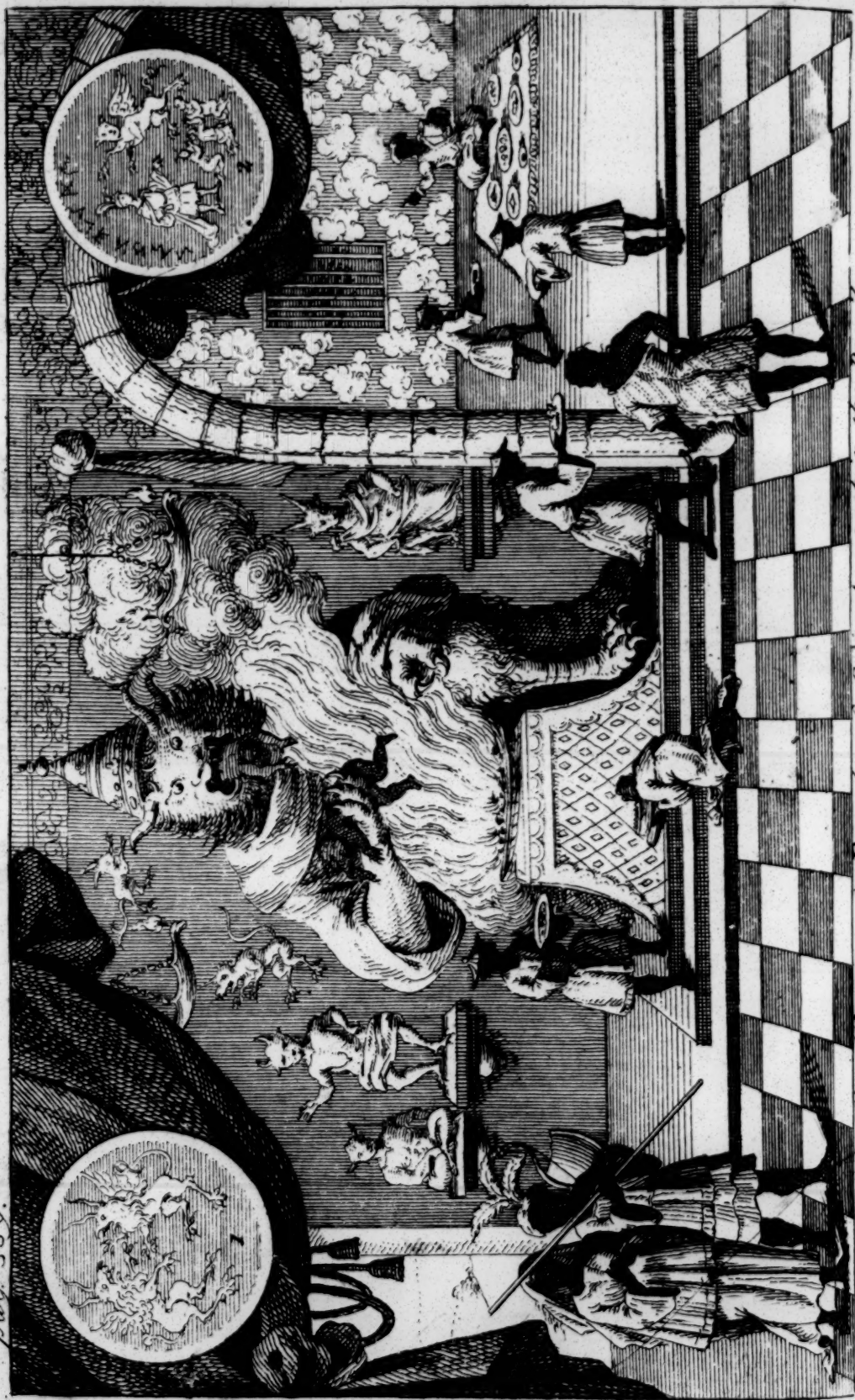
II. The Scene changes into *Dido's* Apartment, which discovers her sitting in studious Thoughts.

III. It changes, and represents the Place where the Altar is erected, with a Pile on which lie the Cloaths and Sword of *Æneas*.

There were many more Interludes or Changes, which I shall omit: I have mentioned these only to represent the *Hamburg* Opera-House to some Advantage, since I am now very well satisfied it wants neither for fine and grand Machinery, suitable Habits, good Singers, nor ingenious Musicians; and if I may believe what People tell me that have been longer here than I, there are some Opera's which much exceed what I did see that Night.

After the Opera was over, the Ladies went directly Home; but the Gentleman intreated us to spend an Hour or two with him at the Tavern: Here the *Chinese* was desired to oblige the Company with an Account of the Theatrical Diversions in his Country. He said, that the *Chinese* were great Admirers of theatrical Performances, and the Actors very expert in acting their Characters; but that these People were chiefly employed at grand Entertainments, while the Guests were at Table; that at the same Time when they were pleasing their Palates, their Eyes might be delighted, and their Ears charmed by Musick, Plays, and other diverting Performances, which were continued till the Company breaks up. These Players, said he, are for the most Part young and active: There are great Numbers of them throughout *China*, and they travel from one City to another, to be employ'd on grand Feasts or Weddings. My Countrymen are also very fond of keeping their Birth-Day, on which they make Presents to their Friends, and prepare as grand Entertainments as their Fortune will afford: The Players on such Occasion are not remiss of proffering their Service, and always carry a Book about them, wherein are set down their Plays, and out of which they are ordered for to act such a one as any Person at the Feast chuses; and this is their Method of pleasing the Spectators.

The



The King and People of Calicut worship the Devil.



The Abominable IDOLATRY of Calicut.

AMONG the barbarous, inhuman, and diabolical Customs observed among the Idolaters in the known World, may justly be ranged the Worship which the Natives of *Calicut* pay to the Devil himself.

These Wretches believe, that God indeed has created the World; but that since it became corrupted, disordered, and confused, he has committed the Government thereof to the Devil; for which Reason they worship and honour him with Offerings of Flowers, Cakes, and other Gifts at the Altar: None of the King's Victuals is carried to his Table, but what has been before offered by the Bramins or Priests to the Devil, and even the Coin of the Country must bear the Stamp of that infernal Deity; as you may see it represented in the Plate, Fig. 1, 2. God, say they, has sent the Devil into the World as an absolute Judge, to punish Vice, and to reward Virtue. Every Morning the Bramins repair to the Temple, where they wash the Idol with Water out of the *Ganges*, and pay him Reverence and divine Honours.

The King, or Great *Samorin* of *Calicut*, has a Pagod in his Palace, full of hieroglyphical Images, after the Custom of the *Indians*: But the most remarkable is a Statue of Copper, representing the Devil with a double Crown on his Head: From under the Crown issue three large Horns, and out of the Forehead three lesser ones: The Nose and Eyes are monstrous, and the Legs are in Imitation of those of a Cock: The Jaws are extended, out of which

hangs a Child to its Middle, and in one Paw he holds another Child, ready to devour it. There are certain Days in the Week, set apart for the particular Worship of that Idol: At such Times they scatter Flowers upon the Altar, some of which are first steeped in the Blood of a Cock; after which they are flung into a silver Chafing-dish, on burning Coals, and with them and a sufficient Quantity of Frankincense they thurify the Idol. During this Ceremony the Priest animates the People to their Devotion, by the tingling of a little Bell; after this he cuts the Throat of a Cock with a silver Knife, which he steeps in the Blood of the Fowl, and holding it over the Chafing-dish, which stands on the Middle of the Altar, lets the Blood stream down into it; all the while making strange Gestures and Grimaces, suitable to so solemn an Occasion: The Altar is illuminated with large Wax-Candles, in a pompous Manner. At the Close of this Sacrifice the Priest takes a Handful of Corn, and retreats backwards from the Altar, fixing his Eyes steadily upon it; and having reached a certain Distance, he flings the Corn over his Head; after which he approaches the Altar again, and removes every Thing that was placed upon it.

All the Victuals prepared and dressed for the King, is brought in this Pagod by four of the principal Bramins, and presented to the Idol: They pray to it with strange Gestures; after which it is carried to the King's Apartment, who sitting cross legged on a Carpet spread upon the Ground, it is placed before him in gold Dishes: The Priests stand about two or three Steps from him, who with their Heads bowed down, and Hands on their Mouth, wait his Motion; and as soon as he has done, they take the Remains and carry it into the Court-Yard, where it is devoured by great Numbers

bers of Ravens, who being used to it, know partly the Time when to resort thither: No body must in the least discommode or hurt these ravenous Birds, let them steal or do what Mischief they will.

The King of *Calicut*, or Great *Samorin*, repairs every Morning after he has washed himself, to the Pagod; before him go two Women, each carrying a Pan with fresh Cow-Dung, mixt with the Water of the River *Ganges*: This they splash on the Ground by Handfuls, all the Way they go, from the Court to the Pagod. Every Morning also six Lads repair early before his Bed-Chamber, who are well smeared over with Cow-Dung, and crowned with Garlands of such Flowers and Herbs as Cows delight in; and as soon as the King rises, he commands them to carry those Garlands to the Cows to eat, which they do accordingly.

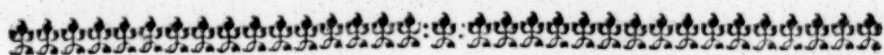
Thus the *Indians*, who live on this Side the River *Ganges*, not only refuse to eat the Flesh of Cows, but even pay them divine Adoration, whereas those on the other Side of that River make no scruple to eat the Flesh as well of Cows as Oxen; and even the Priests at *Siam* will join in a Meal of such Meat, provided they have had no hand in, or were accessory to the Slaughter.

The Ashes burn'd of Cows Dung is also held among these *Indians* in great Veneration; with them they sprinkle their Forehead, Breast, and Shoulders every Morning; and at the Royal Courts are appointed certain Men, who early every Morning distribute a certain Quantity of those Ashes moisten'd on Fig-Leaves, and lay them before the Palace, for every Body that passes that Way to use some in the Manner just mention'd.

The *Jogues*, a Sort of Mendicants, carry Sacks full of such Ashes, which they distribute among pious People, that are ready to give them
Alms.

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Alms: They are all over daub'd with Ashes, and the thicker they lie upon them, the more sanctified they are counted, since the Idol of *Ixora*, their chief Deity, is serv'd in the same Manner.*



To the Printer of the Curious Relations.

S I R,

TO represent the Changes and Vicissitudes as well in publick as private Life, I thought would be no disagreeable Subject in your *Curious Relations*; and therefore have sent you several Accounts of such Revolutions as I think are well worthy to be communicated to the Publick. You may insert them at your Pleasure. But whenever you do it, I would have you present your Readers first with the tragical History of

* The Reason why those Ashes are held so sacred, is this: *Ixora* being possess'd of some sacred Ashes, by the taking of them became immortal; and *Vishnu*, apprized thereof, being eager to distribute some of this great Treasure to such as he was Protector over, took a Cow, and drove her to *Calaja*, the Residence of *Ixora*: The Cow no sooner was got there, but snap'd at some of these Ashes: *Ixora* seeing this, order'd the Cow to be drove away; and at the same Time gave her a hard Blow on her Chops, by which she drop'd several of her Teeth into the Ground; from which grew large Gourds. *Vishnu* the mean while followed the Cow, and took up the Dung she drop'd by the Way; which Dung he burnt to Ashes, and distributed it among Mankind: After this the Cow call'd a Steer, which *Vishnu* used instead of a Horse. This is the Reason why the *Indians* hold the Cow Dung and the Ashes thereof in such Veneration.

The

*The Persecution which the CHRISTIANS
suffer'd by the Japonese.*

IN the Year 1520, after the *Portugueze* had made several fine Settlements, and had got into great Credit and Reputation among the *Japonese*, they from a religious Zeal attempted to gain that People from their Idolatry to the Christian Faith, notwithstanding their running the Risque of corporal Punishment, and even cruel Death; this their pious Endeavours in promoting the Christian Religion meet with extraordinary Success: The Christian Faith had made its Progress all over the Island; incredible Numbers of Families, and even some of the Kings were converted, and in all Likelihood the whole Island would have been brought over to the *Roman* Catholick Church, had not the *Portugueze* endeavour'd to pervert the Government, and to bring that Empire under the Subjection of their King, or else to chuse a King of their own Nation, and place him by the Help and Assistance of the new Converts upon the *Japan* Throne. This Plot was carried on so far that it came to an open Rupture; upon which much Blood was spilt, and a civil War was carried on, which was attended with horrid and dismal Consequences. The *Japonese* seeing themselves thus imposed upon, open'd their Eyes at once, took up Arms in Defence of their ancient Liberty, and opposed the *Portugueze* and their Adherents with all their Might. Hereupon the dismal Persecution of the poor Christians began; and in 1622, and the following Year, in the City of *Nangasacke* only, 130 Christians of both Sexes were beheaded and burnt; the Execution whereof was perform'd in the following Manner:

The Evening before the Day of Execution, a Sheriff's-Officer went about the Streets, sounding a
Brass

Brafs Bafon, and giving Notice for every Houfe to carry Faggots (proportionable to the Number that were to fuffer) to the Place of Execution; and each Street had its Infpector, who took particular Care, that each Houfe contributed the prefcrib'd Quantity.

At the Place of Execution, as many Piles and Pofts were erected as Perfons were to be burn'd: The Piles of Faggots were laid three Foot diftant from the Poft, with an Opening for an Entry: As foon as the poor Sufferer arrived there, he had one of his Hands tied to the upper Part of the Poft, and both his Legs to the lower Part thereof; after which the vacant Space round him was fill'd up with Faggots; then being fet on Fire, the poor Wretches were rather fuffocated by the Smoak, than burn'd to death.

Don Pedro de Suynego, a *Spaniard*, and *Louys Piererfz*, having thus ended their Lives in the Flames, fome of the *Portugueze* and the *Japonefe* Converts came the next Morning to cut fome Joints of the Remains, in order to preferve them as Relicks of Martyrs; at which the Regency of that City was highly offended, and order'd that for the future all the Remains fhould be burn'd to Afhes, and the Afhes flung into the Sea, twenty Miles off the Shore.

After this the Perfecution feem'd to ceafe for two Years, till a Prieft was taken up in the Imperial Refidence at *Yedo*; who, together with his Hoft, the Houfhould, and feveral other People, to the Number of 128, were condemn'd to the Flames; the Emperor being much enrag'd, becaufe not only Chriftians, but even their Priefts were found in his Refidence.

The Man, in whole Houfe the Prieft had been conceal'd, being very rich, was betray'd by one who
had

had renounc'd the Christian Faith; but under a Disguise and Pretence of being a Christian beg'd Charity of him; which he no sooner had receiv'd, but inform'd against his Benefactor. By which treacherous Action he became the Possessor of all his Estate, which was given him as an Encouragement for others to follow his villainous Example.

This was directly communicated to the Regency at *Firando*, who thereupon made a strict Search; and whoever was backward to abjure the Christian Faith, was persecuted and condemn'd: No less than thirty-seven suffer'd Martyrdom, and the rest who rather chose to live without Christ, renounc'd their Faith, and were pardon'd. Among those that suffer'd, was a little Boy, of about seven Years old, who was rejoic'd to die for the sake of Christ, and behaved in an extraordinary Manner, whereby he encourag'd the rest of his fellow Sufferers: The Condemn'd were put into a Sloop, and carried from the Island, where having tied Stones to their Necks, they were cast over board, and committed to the Deep of the Sea.

The Burial Places which had any Marks of Christians being buried there, were open'd, and their Bodies or Remains cast into the Sea; after which the Places were levell'd, so as not to be known again: This was observ'd throughout all the Empire.

Among those Victims was also an Interpreter, whose Name was *Lyon*, together with his Father, Mother, and all his Relations, near a hundred Souls in Number: Among his Children he had two innocent Babes, one whereof was yet sucking; which moved *Gisbert*, the Consul of the *Dutch* Company there, to send his Clerk to *Lyon* with a Proffer, that in case he was willing to deliver the two Children to his Care, he would promise him,

they should be brought up and educated at the Charge of the Company; but *Lyon* refused this generous Proffer, and told the Messenger, that he could not spare his Children, but was resolv'd to carry them wherever he went: Great Pains were taken to persuade the Interpreter to renounce the Christian Faith; and the Execution was put off for several Days, but all to no Purpose; and whether it was from a Motive of Compassion, or the good Offices of the Consul; the Day before his Execution he receiv'd an Order from the Governor at Midnight, to depart instantly with all his Company for *Nangesacque*; which to the great Joy and Comfort of all his Family he observ'd in every Particular, and embark'd that very Night, after he had taken his Leave of the *Dutch* Consul.

Upon this every Housekeeper at *Firando* was summon'd to appear at the Temple, where each took a most severe Oath, that they not only renounc'd all the Articles of the Christian Faith, but also that they harbour'd none of that Belief in their Houses; which Oath and Examination they sign'd with their own Blood, fetch'd from their little Finger by Incision.

At *Nangesacque*, the Persecution against the Christians was not carried on with that vast Rigour as it was in other Parts of the Empire, since the Governor of that Province did take no delight in shedding human Blood; and either was, or (as it is thought) feign'd himself out of Order: The above mention'd *Dutch* Consul finding the Governor often in the greatest Agony and Trouble of Mind, he confessed that he could have no ease in his Post, and therefore petitioned the Emperor that on Account of his ill State of Health he would be graciously pleased to supply his Place with a Person more fit and able to manage it; which accordingly

was

was granted him, and his Government was supplied by one who was some distant Relation to the Emperor. He had no sooner taken Possession of his Power, but order'd fifty Posts to be erected, and to inclose them with Faggots, according to Custom: Presently thirteen Prisoners were order'd for Execution; one of which was a *Portuguese* Bishop, seventy Years old; another was a Dominican Fryar, by Birth a *Spaniard*; the third was of the last Order, from *Italy*, besides five *Portuguese*; the rest were Natives of *Japan*, who had several times harbour'd Christian Priests in their Houses. The five *Portuguese* renounc'd the Christian Faith, and turning Idolaters, suffer'd their Hair to be cut after the *Japan* Manner; but the Priest and *Japone* continued firm and constant to their End. After this the Inquisition was further carried on by this Governor, whereby great Numbers turn'd Idolaters, and others suffer'd Death: Such who had denied the Christian Faith, were admitted into the Presence of the Governor, who receiv'd them with Expressions of Joy and Friendship, promising to promote their Interest to the utmost of his Power; in order thereby to encourage other Christians to Apostacy.

February 8th in the Year 1627, twelve Christians were taken up at a Village not far from *Nangasackue*, who were imprison'd, and afterwards put to the Torture: First of all they burn'd their Forehead with a red hot Iron, and then asked them, whether they would renounce the new receiv'd Doctrine, or no? Upon which they answer'd with one Accord, No! There is but one God, in whom we can be sure of Salvation, and to whom we will cleave, but not deny: Upon which they receiv'd the hot Iron on each of their Cheeks; and they still persisting in their Faith, both Men and Wo-

348 CURIOUS RELATIONS; Or,

men were strip'd stark naked, and their Hands and Legs being extended to the Ground, were beat with Cudgels in an unmerciful Manner: Yet did they persist with great Constancy and Resolution. The Tormentors then scorch'd their Bodies with red hot Irons; and in this Manner they were tortur'd, till they all expir'd.

Seventeen others were flung into the Sea; among which Number was a Man, his Wife, and three Children; the eldest whereof seventeen; the middlemost thirteen, and the youngest six Years old: These Children readily submitted to their Fate; and when they saw the Stones tied about their Parents Neck, each strove to be the next to have them tied to their's: The Judge begged of the Parents to spare the youngest Child, but they refus'd it; for by the Laws of *Japon*, a Father has Power over his Children even to Life and Death.

There is a Place near *Nangasackue*, which by the *Japonefe* is call'd *Singock*, but by the *Dutch* is nam'd *Hell*, where, adjoining to a Hill, is a Spring of boiling hot Water, which issues forth with such Force as makes it a Lake. On the Summit of this Hill they placed the Christians near the Brim, and in case they refused to renounce their Faith, and worship the *Japonefe* Idols, they were flung headlong down the Precipice into the boiling hot Lake; others first were scalded with that Water, and then flung into it.

After this the *Japonefe* studied to contrive new Punishments, thereby to force the Christians to Apostacy: Some were driven into the Wilderness, and narrowly watch'd to receive no Supply or Sustainance: They were not allowed to shelter themselves from the Inclemency of the Weather, but were obliged to wander about like the wild Beasts, in dangerous and desolate Places: Others were lock'd

up and confin'd in their Houses, where they were forc'd either to die for Want, or conform themselves to the *Japoneſe* Religion.

Such as persever'd in the Christian Faith in the Wilderness, were fetch'd back, scalded, tortured, and scorched with red hot Irons: A Gridiron was placed over a large Coal Fire, on which Parents were threaten'd to have their Children broil'd. These Torments were continued daily for above two Months; at last there were left only six out of 340 who persevered, and were resolved to carry the Reward of an eternal Crown of Glory, promised to those who overcome. These had their Bodies mangled and abused in such a terrible Manner that their Flesh was corrupted; and in that Condition they expired under the bloody Hands of their Tormentors.

Wherever the *Japoneſe* discovered a Christian Priest, not only he and his Host, but the Families of five of the neighbouring Houses were condemned to Death, because they had not been vigilant and watchful enough to discover him.

This Governor of *Nangasacke*, who had been such a bitter Enemy to the Christians, was recalled, and another placed in his Room, who still exceeded his Predecessor in Cruelty: He having a List left him of all the Houses, suspected to be inhabited by Christians, placed his Soldiers or Tormentors at every Corner of the Streets, who delivered the Order of the Governor to the Captains of them, whereby they were obliged to shew them every House specified; upon which the Soldiers repaired to the Houses and ask'd the Landlord thereof, whether he still remained a Christian, or not? If he answered, No, and that he had already renounc'd that Religion, then they recorded his Confession in a Book they had for that Purpose, and went their Way;

350 CURIOUS RELATIONS; Or,

Way ; but in case he professed himself to be still a Christian, he was asked, whether he was resolved to quit Christianity, and to turn to the *Japonian* Doctrine: If not, he was ordered to the Court, where he was secured in an Apartment ; then his Wife and Children were likewise interrogated, together with all his Household ; if they refused to turn, all the Household Goods were registred and taken away, the Family carried off, and the Windows and Doors nailed up ; but in case they promised to forsake the Christian Religion, the Household Goods were left in the House, and only an Inventory of them taken.

After the new Governor had a large Number of those Non-Conformists together, they were carried to the above-mentioned hot Water, where on the Hill which stretches out over that Lake, he caused several Sheds to be built, divided into small Boxes, large enough to hold one Person: There the poor Wretches were confined to be cruelly tormented by the nauseous Vapours and offensive Smell which that Water produced: Such who fainted away, were taken out, and such Things applied to them as made them recover ; then being locked up again, they were narrowly watched, lest they should expire in their Sleep, and thereby die an easy Death: In this Manner they were cruelly tortured over Night, and in the Day Time they were scalded with that hot Water, which penetrated their Flesh to the very Bone, and created a most tormenting Pain. Such as were ready to die of these Tortures, were carried to an Hospital, where they were taken Care of by able Physicians ; and as soon as they recovered, were ordered the same Torments again: This continued till the Christians either renounced their Religion, or else died under the Torments.

The

The Female Sex were treated in a most inhuman Manner: The Aged and Widows were carried to the above Water, and tortured; and Virgins and single young Women were stript stark naked, and drove through the Streets of the City; the Shame whereof made the greatest Part to renounce, but others persevered, and reckoned the Shame they suffered for Christ in this World, would procure them Honour and Immortality in the next. A virtuous Widow who had a Son of eighteen Years of Age, were both commanded by the Judge to commit the heinous Crime of Incest before his Face; but as neither Threats of Torture, nor Death could induce them to such Beastiality, the Judge told them, that in case they did not do it, they would not be deemed Christians, but Apostates: The Judge not prevailing on them, sent them to the *Avernian* Lake to be tortured, where neither able to die nor to support the intolerable Torments, she at last apostatized from the Christian Faith. In this Manner the new Governor brought within less than two Months the Christians at *Nangesacque* over to the *Japon* Idolatry, and that without beheading, crucifying, or burning: None died under his Persecution but the Lad, of eighteen Years old, who continued stedfast in his Faith, and under the Pain and Torment of the scalding Water expired. Thus he made more Profelytes in a few Weeks than his Predecessors had done in sixteen Years. He wanted to experience the Constancy of a Christian Priest in the *Avernian* Water Tryal, and offered a great Reward for the Discovery of one, but it happened that none had the Misfortune to fall into his Hands.

After this Tyrant and Persecutor of the Christians had compelled every Person to renounce their Faith, each Houlekeeper was obliged to witness
with

with his own Blood, that he neither was a Christian, nor did harbour any one in his House. It was remarkable when *Melchior van Sandford*, and *Vincent Romain* did attest their not being Christians, and signed themselves *Hollanders*, the Governor was satisfied thereby, that they were no Christians.

— This is an Account taken from the *Dutch* Author *Gisbert*, who (as has been observed) was then Consul for the *Dutch* Factory. I now shall give a small Specimen of what *Caron* says concerning that Persecution, who was there of later Date, namely in the Year 1640.

“ Formerly, says he, they used to behead or
 “ crucify the Christians; which in those Times were
 “ deemed barbarous and cruel Deaths; but when
 “ the *Japonefe* saw how the Christians went along
 “ unconcerned, how they looked such Deaths smiling
 “ in the Face, and that there was no End of
 “ daily Executions, when in some Days 30, 50, yea
 “ sometimes 100 were thus sent out of the World,
 “ they resolved to change the Joy of those Christian
 “ Confessors into Sorrow: Some they smoaked
 “ or suffocated (as has been mentioned already)
 “ with Faggots, after they were tied to a Post;
 “ others were broiled upon a Gridiron, by which
 “ cruel Deaths several Thousands were sacrificed;
 “ but that not producing the desired Effect, and
 “ the Number of Martyrs increasing, the *Japonefe*
 “ then bethought themselves to contrive such
 “ Torments whereby they might be brought to
 “ renounce the Christian Faith, and their Lives be
 “ preserved.

“ The tender Bodies of the Fair Sex, both Vir-
 “ gins and Women, were not only stript stark
 “ naked, tied, exposed, and dragged through the
 “ Streets; but they were publicly ravished by
 “ base Miscreants, then put into a Cask filled with

“ Ser-

“ Serpents and Vipers, wherein they miserably
“ ended their Lives.

“ Many were brought to the Water of *Styx*,
“ (of which sufficient Mention has been made be-
“ fore) where they were tortured; of which Tor-
“ ments some died the second or third Day: Some
“ were by Hundreds, like a Herd of Cattle, driven
“ into the Mountains and Desarts, after they had
“ been first marked with a red hot Iron on their
“ Forehead, by which they might be known, and
“ by which they were deprived of all human
“ Assistance, on Pain of Death.

“ Others were tied to Posts fixed for that Pur-
“ pose on the Sea Strand, where according to the
“ Tide they sometimes lived in the Water, and
“ sometimes on the dry Shoar; but they were
“ nourish'd with Food, in order to prolong their
“ Misery; so that some continued in that dismal
“ State for twelve or more Days before they ex-
“ pired: Some had their Eyes put out; Children
“ were tortured before their Parents Faces [a
“ Torment worse than all the Racks or Engines
“ could inflict; the dreadful Screaks and mourn-
“ ful Lamentations; their Cries to their Father
“ and Mother for Relief, Compassion, and Help,
“ being like so many Thunder-Bolts to their dis-
“ tracted Souls]; some were so deeply struck,
“ that not able any longer to contain their Grief,
“ broke their Hearts and expired: Many had their
“ Nails cut from off their Fingers; some had their
“ Flesh bored with an Iron Instrument to the
“ Bones, yet most of those Christian Martyrs kept
“ constant in their Faith; except some who apos-
“ tatized. And although there is every Year kept
“ a Court of Inquisition in every Province through-
“ out the Empire, and every House-keeper is
“ obliged to repair to the Temple, where with his

“ own Blood he is obliged to write, or cause to be
 “ written, that he neither is a Christian, nor har-
 “ bours any in his House ; yet the Christian Faith
 “ hath not ceased, but every Year some Hun-
 “ dreds have been apprehended and miserably put
 “ to Death.

“ At last the *Japonefe* Persecutors invented a
 “ new Torment: They hanged the Christians by
 “ their Legs to a Gallows, with their Heads down-
 “ wards, the Body hanging in a Pit to the Navel;
 “ and because the poor Wretches should not have
 “ their Death hastened by being stifled with the
 “ Blood, they used to give them several Cuts cross
 “ their Heads ; but this Custom was changed in
 “ *Caron's* Time, and instead thereof their Bellies
 “ were cut open, and thus left hanging ; in which
 “ Torment they used to live for eight or ten Days,
 “ retaining to the last Moment both their Senses
 “ and Speech: A Girl of fourteen Years of Age
 “ who in the Time of our Author was thus
 “ hang'd, did not die till the fourteenth Day: The
 “ Dread, Terror, and Pain that was experienced
 “ by one who had hung for three Days, and was
 “ upon his renouncing the Christian Religion
 “ taken down and healed, (according to the Ac-
 “ count he gave to *Caron*) seems to be intolerable:
 “ He said, that neither Fire nor any other Torment
 “ could be compared to it. But in order to root
 “ Christianity entirely out of *Japon*, the Emperor
 “ offered his Pardon to those condemned to the
 “ Gallows, if they impeached any other Christians.
 “ Those who on Account of impeaching others
 “ were set at Liberty, were registred, so that none
 “ might be forgot ; and, as *Caron* was informed
 “ from creditable Hands, they were kept for a
 “ general Massacre, after all the rest were rooted
 “ out.

Of

*Of Publick ENTERTAINMENTS and RE-
JOICINGS.*

IN all the solemn Entertainments and publick Rejoicings, there never has any Court in *Europe* yet outshone in Grandeur and Magnificence that of *Saxony*, especially in the Reign of *Augustus*, late King of *Poland* and Elector of *Saxony*: It cannot but please the Readers of these *Curious Relations* if I present them with a genuin Detail as well of the great Rejoicings of the People, as the publick Shows that were exhibited by his late Majesty's Order and Contrivance, on Account of the Nuptials between the then Royal and Electoral Prince, the present King of *Poland*, and the Arch-Dutchess of *Austria*; and I think it will be the more acceptable now, when such vast Preparations are making for the intended Nuptials of the King of the two *Sicilies* and *Naples*, and the Royal and Electoral Princess of *Poland* and *Saxony*. I shall omit what passed at the Arch-Dutchess's Departure from *Vienna*, and only begin with the publick Entry prepared for her Reception at *Dresden*.

THE 31st of *August*, N. S. 1719. His Majesty the late King of *Poland* repaired in the Morning to the Camp, which was formed on a Plain without the City, near the River *Elbe*; and in the Evening her Highness arrived at *Pirma*, a City and Castle eight Miles from *Dresden*: The next Day the Royal Prince repaired thither himself, to meet the Arch-Dutchess his Consort, and stay'd there that Night; the mean while Preparations

were made for the next Day. His Majesty gave Orders that every Thing wanting to be done to the triumphal Arches erected at *Dresden*, should be forthwith compleated: Next Morning at three o'Clock, six Regiments of Infantry march'd from their Camp, and entered the City about four, where they were ranged in their assigned Stations: The Cadets and half the Chevalier-Guard were on their Parade in and about the Court; the Burghers or Train-Bands were ranged along the City. Every Thing being in order at *Dresden*, his Majesty the King, dressed in a crimson Suit, embroidered with Gold and Diamonds, under an Escorte of some of the Chevalier-Guarde, repaired to the Camp, to see the Order of the Entry once more, when a Horse-Tail was carried before him, and four *Turks* in very rich Habits rode at his Sides. At nine o'Clock her Royal Highness went on board a magnificent Yacht, which had three Apartments, the Middle one being higher than the two on each Side thereof: They were pannelled with Looking-Glass: The Deck was covered with Velvet, and the Sides finely carved and gilded. The Sailors were dressed in yellow Sattin, and white Silk Stockings, after the *Dutch* Fashion: This Yacht was attended by a Flotilla which consisted of fifteen *Dutch* Yachts, in one of which was his Royal Highness the Prince: The Sailors were clothed in white, and scarlet Stockings: After they had set sail, and discharged all their Cannons, they landed at ten o'Clock at the Royal Tent in the Camp, where the Princess was received and handed out by the King, under the Discharge of the heavy Cannons. Her Highness was going to kiss the King's Hand, but he would not suffer it, but embraced her with great Tenderness and Affection, and conducted her into his Royal Tent, where an elegant Entertainment was ready

ready provided: All the Regiments marched by the Tent whilst the Royal Company was as Table, with Musick playing, and Drums beating; after which the Entry proceeded thro' the City of *Dresden* to the Royal Palace: The mean while his Majesty, with his *Turks* and the Escorte of the Chevalier-Guarde, preceded by the Horse-Tail-Bearer, who was dressed in a Coat of Mail, repaired to the Palace, and there waited in his Apartments to receive and welcome the Princess again: The Parade who had marched before, lined the Street up to the first triumphal Arch, which was forty Foot wide, finely decorated with Painting, Devices, Inscriptions, and Statues, from which were heard the Sound of Kettle-Drums and Trumpets: From that the Train'd-Bands lined the Streets leading to the four other triumphal Arches; the rest of the Streets were lined by the six Regiments that marched in the City early in the Morning. Every Thing being thus in order in the City, the Court was lined with Cadets; upon the great Stairs were ranged the *Swiss* in their proper Habits, and in the Anti-Chamber 120 of the Chevalier-Guarde: The Entry then began in the following Order:

1. An Officer of the Chevallier-Guarde.
2. A Messenger in Scarlet, and a Riding Hat.
3. The upper Post Commissary, in a white Dress embroider'd with Silver, with folded Sleeves, and an uncommon Twist of Gold, Silver, and Blue over his Shoulders, to which hung a Post Horn of massy Gold, set with Diamonds: On his Hat he had a white Plume of Feathers, riding on a rich dress'd Horse; on each Side of him two Postmen walking.
4. Thirty-six Post-masters, two and two, in white Habits with yellow Velvet Sleeves, trim'd with Silver Lace; over their Shoulders hung
Twists

Twists of blue Silk and Silver; on the fore Flap of their Hats was the King's Name *A. R.* in a Plate of Silver, on the right was imbroider'd a Silver Post-Horn. The Horses Housings and Saddle Cloths were yellow, edg'd with Silver Fringes.

5. Sixty-two Postilions, two and two in a Row, in yellow Clothes and blue Sleeves; on the Left were imbroider'd a Silver Post-Horn: Their Jockey Caps were of yellow Cloath, with the Letters *A. R.* of Prince's Metal silver'd: They were divided into three Parties; and when the foremost had done blowing the Horn, the second began, and the third followed; the Housings and Saddle Cloths were of blue Cloath, edg'd with yellow Lace.

6. A Master of the King's Stables.

7. An hundred and twenty four Leading Horses of Cavaliers, all led by Grooms on Horseback; every Groom wearing the Livery of his Master.

8. A Forester, with two Hunting-Horns after him.

9. The upper Forest-Master, in a green Hunting Habit richly embroider'd with Silver.

10. Twenty-seven Foresters, with Fire Pieces in their Arms, and green Plumes of Feathers on their Hats.

11. Four Foresters a-foot, with Fire-Arms.

12. Sixty-two Foresters.

13. Two upper Foresters.

14. Two Trumpeters, sounding their Trumpets, clothed in Yellow, with black Velvet and small Gold Lace, with Wings on their Shoulders.

15. Forty-eight Turniers, dress'd after the ancient *German* Manner, in yellow Liveries, trim'd with black Velvet and small Gold Lace, carrying long Halberts upright.

16. Four Trumpeters, and one Pair of Kettle-Drums.

17. The

17. The Lord Chamberlain and Representative of *Lusatia*, dress'd in a black Velvet Gown with Gold Tossels, and lin'd with yellow Silk, over a Waistcoat of Cloth of Gold, richly trim'd with Gold Fringes: The Furniture of his Horse was also very rich, and he led the Van Sword in his Hand.

18. Thirty-eight Land Governors of *Lusatia*, dress'd in black Velvet Cloths, lin'd with Yellow, over Waistcoats of Cloth of Gold, every one carrying a naked Sword in his Hand: The Middlemost bore the Standard with the Arms of *Lusatia* embroider'd thereon: The Furniture of their Horses was exceeding rich.

19. Two Heralds in black Velvet, lac'd; on their Hats white and blue Plumes of Feathers.

20. Thirty-two leading Horses of the Provinces, which his Majesty bears in his Title as Elector; all led by Grooms a-foot, dress'd in yellow Liveries.

21. Four Trumpeters, and one Pair of Kettle-Drums.

22. The Hereditary Marshall, leading the States of *Saxony*, dress'd in black Velvet, like the Lord Chamberlain.

23. Sixty-four Land Governors of *Saxony*.

24. Two Trumpeters.

25. Twenty-eight Turniers on Horseback, after the ancient Manner.

26. A Squadron of Dragoons.

27. Seventy Coaches and Six with the Nobility, each attended by a Heyduke and four Lackies,

28. Nine Coaches and Six, with the principal Ministers, each attended by two running Footmen, eight Lackies, and four Heydukes.

29. A Squadron of Horse Grenadiers.

30. The Master of the Horse in Scarlet, embroidered with Gold.

31. Twen-

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31. Twenty-six Leading Horses of the King's, cover'd with large yellow Velvet Coverlets, edg'd with Silver Lace, the Corners embroider'd with the King's Arms.

32. A Squadron of Curassiers.

33. An Herald in a yellow proper Habit, bearing on his Back and Breast the Arms of *Poland* and *Saxony*; and a black Velvet Hat with a large white Plume of Feathers, holding in his Hand a Herald's Staff of Silver: The Horse with a large Plume of Feathers on his Head, and one at his Tail; the Saddle Cloth was large and deep, of yellow Velvet, richly embroider'd with Silver.

34. Twelve of the King's Trumpeters, and a Pair of Kettle Drums, richly clothed.

35. Twenty-six Leading-Horses.

36. The Steward of the Pages, in black Paduasoy, dress'd in a *Spanish* Habit, with a short black Velvet Cloak, on his Hat a large Plume of blue and white Feathers.

37. Twenty-four of the King's Pages, in blue Taffety, with Silver edged *Spanish* Habits, and a yellow Velvet short Cloak, edged with Silver Lace, and Fringes at the Bottom.

38. A Master of the Horse.

39. Twenty-six Pair of Leading-Horses.

40. Twelve of the King's Trumpeters, and one Pair of Kettle-Drums.

41. A Master of the Horse.

42. Eleven of the King's Coaches and Six; the Harnesses very rich, some plated with massy Gold and Silver; the Coachmen and Postilions in rich Liveries, with Feathers on their Hats.

43. Two Jockies.

44. A Sedan, covered within and without with yellow Velvet, and richly embroider'd with Silver; the Cornishes, Hinges, &c. of massy Silver; carried

carried by two Mules, with large yellow Plumes of Feathers on their Heads and Tails; their Coverlets of yellow Velvet, embroider'd with the Arms of *Poland* and *Saxony*; the Bridles of massy Silver; they were led by four Grooms.

45. Twenty-four Mules, all with Silver Bridles, and Plumes of Feathers on their Heads and Tails; with Coverlets of yellow Cloth, on which was embroider'd the King's Coat of Arms.

46. A Company of Cuirassiers.

47. A Herald, in a red Velvet proper Habit, with a Gold Herald Staff.

48. The Royal Baggage, made use of by the King when he goes to *Poland*.

49. Twelve *Polish* Trumpeters on Horseback, in *Polish* Habits, with the King of *Poland*'s Arms to their Trumpets; and one Pair of Kettle Drums.

50. Two Masters of the *Polish* Horse.

51. Twenty-six Leading-Horses, with Scarlet Coverlets, on which lay Tyger-Skins; led by Grooms in Scarlet Livery.

52. Twenty-four *Polish* Noblemen on Horseback, which was his Highness the Prince's Body-Guard in Scarlet, with Quivers, Bows, and Arrows hanging on their Back, preceeded by their proper Officers, and Musick.

53. Twenty-seven Royal Leading-Horses, led by Grooms in blue Livery.

54. Two *Polish* Noblemen on Horseback.

55. One *Polish* Officer, who finish'd the Train.

56. Twelve Royal Trumpeters, and one Pair of Kettle Drums.

57. Twelve Royal travelling Coaches, each drawn by six Horses, very richly furnish'd; one Set of Shaags; one of brown and white; one with black Spots, dappled; one brown shagg'd; one

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of Blackmore's Heads; one of white, and one of yellow and white.

58. The Royal Sedan, covered with Violet Velvet, which was richly embroidered with Gold. The Hinges, &c. Silver, gilded; carried by two Mules, with silver and gilded Bridles; their Coverlets of Violet Velvet, with the *Polish* Arms embroidered; on their Head and Tail they had large white Plumes of Feathers, and were led by four *Polish* Grooms.

59. Twenty-four Mules, with Scarlet Coverings, embroider'd with the King's Arms of *Poland*.

60. An Esquadron of Horse Grenadiers.

61. The Generals, thirty-two in Number, in Scarlet.

62. An Esquadron of Dragoons.

63. Ninety Chevaliers of the Court, all in extraordinary rich and embroider'd Cloths of various Colours, and the Furniture of their Horses exceeding fine.

64. An Esquadron of Carabiners.

65. Twelve of the King's running Footmen, in blue Damask, and their proper Dress.

66. Twelve Hoydukes, in their proper Habit.

67. Twenty-four *Switzers* in their Country Habits, between which was his Royal Highness on Horseback, dress'd in a Suit of Cloth of Gold, and richly embroider'd with Gold; the Horses Furniture of Plate of massy Gold, set with Diamonds: The Bridle's Bitt Silver, gilded, and the Stirrops of massy Gold; the Saddle Cloth richly embroidered, and garnish'd with Pearls; on each Side of the Prince rode two Ministers of State, and several Pages attending him.

68. Twenty-four of the King's Valets de Chambre, four in a Row.

69. A

69. An Esquadron of the Guard du Corps.

70. A Blackmore on Horseback, dress'd in white Sattin, with a Scarlet Velvet Talar, embroidered with black Velvet, and a Gold Lace; about his Neck he wore a Gold Collar, and on his Head a *Turkish* Turband, on one Side whereof was a white Plume of Feathers.

71. Twenty-one Blackmores on Foot, all of one Stature, and clothed in white Sattin, with scarlet Talards, trim'd with Blue and Gold Lace.

72. The Body-Coach of her Royal Highness, cover'd with Crimson Velvet, richly embroidered with Gold, and plated with massy Gold and Silver. It was drawn by eight Horses, whose Harnesses were of Crimson Velvet, and the Buckles and Clasps of massy Silver, gilded; over them laid large square Coverings of Crimson Velvet, which hung to the Ground: On both Sides of those Coverings were seen the *Austrian* Arms, richly embroider'd; the Coachman's and Postilion's Livery was Crimson Velvet, trim'd with Gold Lace. In this Coach sat her Royal Highness by herself, in a Dress of Peach colour'd Velvet; but the Jewels and Diamonds she had upon her, were inestimable: At the right Hand of the Coach rode the Master of the Household, dress'd in a rich embroider'd Suit: Behind the Coach followed another Minister of State, and on both Sides went the Pages and Hoydukes, also twenty-four *Switzers* in their proper Habits.

73. A Company of *Hungarians* in their proper Dress, on Foot.

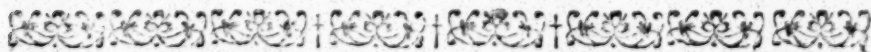
74. An Esquadron of the Guard du Corps.

75. Six *Vienna* Coaches, each drawn by six Horses, in which were the Ladies of Honour to her Royal Highness.

76. An Esquadron of Carbineers concluded the whole.

As soon as her Royal Highness arriv'd under the first triumphal Arch, the Guns were fired round the City: The second time they were fired, when she came to the second Arch; and the third time, when she step'd into the *Turkish* Palace, where she first rested herself a little, and then walk'd to the Royal Apartment along a Gallery. The King and Queen being seated on a Throne, her Royal Highness was by Count *Vitzthum* introduced to an Audience. That Evening the Royal Family did sup in private; and this Day (among many other Demonstrations of Joy) was concluded by all his Majesty's Subjects with drinking the Healths of the King, Queen, and both their Royal Highnesses.

The further Recreations and Entertainments on this Occasion, I shall communicate to my Readers, after they have been diverted with some other Subjects.



S I R,

I Was the other Night agreeably entertain'd by a Gentleman who happen'd to be introduced into our Company, and was lately return'd from his Travels. As he had seen not only the *European* Countries, but also visited the Eastern States, he gave us a particular Account of the Kingdom of *Persia*, and first of

The Royal RESIDENCE of Ispahan.

THIS City, said he, was formerly call'd *Hecatompolis*, on Account of its great Circumference: In the Time of *Tamerlane* it was known
by

by the Name of *Siphaban*, having that Name given it on Account of being the Rendezvous of the Army when they were design'd to march against an Enemy; but after *Tamerlane's* Time it receiv'd the Name of *Ispahan*, which it has retain'd to this Day. It is the Capital of the whole Kingdom, and is situated in the Province of *Partkia*, or, according to the modern Name, *Erak*.

This City lies on a smooth and even Plain, surrounded with Hills twelve Miles off, and is, together with the Suburbs, eight *German* Miles in Circumference, which is a good Day's Riding: The City Walls are but mean, rais'd of Earth, and not of Chalk, as some Travellers have reported: The Fortrefs, or Court of the Treasury, which is particularly fortified with Walls and Ramparts, may have been formerly whiten'd over with Chalk, but at present they only shew the bare Walls.

S. W. to S. of this City flows a pretty large River, call'd *Sanderut*, which has its Source from the Mountains *Demawend*, and divides itself into several Currents, which are gather'd into several Cisterns or Basons, and the Water is from thence convey'd through the whole City, and may be laid into every House; besides which they have in large Houses or Courts several Wells. *Shach Abbas* indeed did endeavour to lead another River behind the Mountains to the City, by joining it with the River *Sanderut*, but he found it impracticable; for after he had employ'd 1000 Men for a considerable Time, and broke into the Rock near 100 Yards, they found it so very hard, that it was impossible to advance any further; so that this Undertaking was laid aside: But not only the Hardness of the Rock occasion'd this Disappointment, but also the Frost and Snow, it being in the Northern Parts, where

where they could not work at it above three Months in the Year.

The City of *Ispahan* has been twice sack'd by *Tamerlane*; first when he took it, and afterwards when it revolted; but since *Shach Abbas*, on Account of the pleasant Situation, did remove his Court from *Caswin* thither, and caused many fine Buildings to be erected, and the City peopled from several other neighbouring Provinces, it is become a little World, in which are more than 500,000 Souls. The vast Extent of this City is chiefly owing to the many Gardens, one or two belonging to each House; and the *Persians* being great Admirers of them, are at no little Expence to keep them in nice Order. Those Gardens are provided with fine Wells brick'd up even with the Ground, yet so that the Water may be convey'd from one to another by Channels, which, when there is occasion, may immerse the Garden, and water them all over: People of Wealth have also in their Gardens open Alleys, and Pleasure-Houses, which are frequently furnished more nice than their ordinary Dwelling Houses: Besides the Houses of Citizens there are in *Ispahan* many Palaces, which, as ordinary as the Outside of them appears, are nevertheless very rich and magnificent within: They are all built after the *Persian* Manner, three or four Stories high, of square Brick; but the common Houses are only raised of square Lumps of Clay, dried in the Sun. All the Houses are built in a square Form; the Windows as high as the Doors, and even with the Floor; and instead of Glass are only filled with Lattice Work, which in the Winter Season they cover with Oil-Paper: Their Winter Apartment is the Lower, and the Summer Apartment the upper Floors, which lie more open to the Wind to cool them.

The

The *Persians*, for want of sufficient Fuel, have contrived a Method whereby to keep themselves warm in the Winter: They dig in their Apartments a round Hole, as big as a large Pot, in which they keep live Coals; over it they put a low Stool or Table, on which they spread a Carpet, which on each Side covers the Floor; they then set themselves round cross-legg'd, after the Eastern Manner, or put their Feet under the Table, cover the lower Part of their Body with the Carpet, and sometimes sleep thus the whole Night. A few Coals will occasion an agreeable Warmth, and sometimes a Heat which will make one sweat; and these Pots serve them upon Occasion for an Oven to bake Bread, or to boil or broil their Meat. Most Houses have a Court Yard, through which one passes to the Dwelling Houses.

The Streets which formerly were large and wide enough that twenty or more Persons might ride a-breast, were in the Time of Shach *Abbas* (to enlarge the Number of Houses) made for the most Part so narrow, that in some Places hardly one can pass along, and if one meets any Pack-Asies, tho' they go one after another, one is obliged to wait till they are passed by.

The *Maidan* is a spacious and pleasant Square, being 700 Paces long, and 250 broad: On the West Side, where is the Royal Palace, are Piazza's all the Way, in two Rows, one above another, wherein Goldsmiths, Jewellers, and other Artificers keep their Shops, and carry on their Trade: Before those Piazza's is at a little Distance a Row of Box-Trees, cut, and so high that they afford a pleasant Shade in a hot Sun-shiny Day: At one Side of this Row of Trees are Stone Troughs, raised about a Foot high from the Pavement, by which the Wa-

ter is conducted round the *Maidan*, for cleaning or watering that Square.

On the East Side is a Row of single Piazza's, under which are all Sorts of Handicrafts Shops, each Business having their Work-shops to themselves, it being not customary among the *Persians* to work at their Dwelling-Houses; and since they perform their Work openly, it is no small Satisfaction and Pleasure for an ingenious Traveller to see them. Over these Piazza's, opposite the King's Palace, are two Balconies, one fronting the other, on which every Evening at Sun-set is a Concert of Musick, with Kettle-Drums, Shalamo's, and other Wind Instruments: This Evening Entertainment is observ'd throughout all *Persia*, at such Places where a Governor or other Great Person of State resides; and was introduced by *Tamerlane*, when he lorded over that Kingdom, and has ever since been kept up by his Successors.

The King's House or Palace is surrounded by a high Brick Wall; at the Gate are planted several Pieces of large Brass Cannon on Logs of Wood, but are seldom made use of: In the Day Time no more than three or four Men stand Centry at the outward Gate, but at Night fifteen Horsemen; about the King's Apartment are thirty Men of his Body Guard, some of which stand Centry, the rest walk about, or lay themselves in the open Air to take a Nap, the Officer of this Guard doth always give a List to the King of the Names of such as are upon Duty. The Pavilion over the Gate is round and high, having a great many large Lattice-Windows, and the Inside is embellished with fine Painting, Carving, and Gilding; from hence the King views publick Shows exhibited on the *Maidan*: The other principal Apartments in
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the Palace are, 1. The Great Saloon, in which the King with his Courtiers keeps a grand Banquet on New Year's Day. 2. The *Divan*, or Council-Chamber, in which he commonly gives Audience to foreign Ambassadors, because it lies commodiously towards the Court Yard, where his fine Horses may be viewed, and the Presents conveniently brought before him. 3. The *Haman Chane*, or the Ladies Saloon, where the King's Concubines assemble (but otherwise are kept in separate Apartments) and where, when it is the King's Pleasure, they dance before him, to which the Musick is played by a Band of Eunuchs. 4. *Deka*, the Dwelling House, in which the Shach or King has his Bed-Chamber, receives Visits, and keeps his Table on which he dines and sups with his Wives: Besides these there are several other grand Apartments, appropriated as well for Show and State, as other Uses. Entering the Court, about forty Paces from it, on the right-hand-side, is a Door which leads to the Garden, in the Middle whereof stands a Chappel: This is the great Asylum, which the *Persians* call *Allacapi*, i. e. *The Gate of God*, to which Debtors, Murderers, and other Malefactors fly, and where, as long as they can subsist on their own Maintenance and Charge, are unmolested; nor can even the King's Anger remove them thence, for they must first be quite reconciled. Thieves are so much hated by the *Persians*, that they are allowed this Privilege only for a few Days. Besides this there is at the other Side of the *Maidan* another Privileged Place, which is a Mosque, called by the *Persians*, *Tschebil Sutun*, this Name it has from the forty Joices which rest upon one Pillar placed in the Middle of the Mosque, and bears the Ceiling of that Building. To this Mosque the *Persians* retired when *Tamerlane* was going to punish his

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Rebels: He saved both the Mosque and those that got into it, but all such as had the Misfortune to come too late, were cut off in the Court, and from that Time he made it a Place of Refuge, as it is at this Day.

At the South Side of the *Maidan* is the most sumptuous and magnificent Mosque or Temple, begun to be built by Shach *Abbas*, and almost finished in his Time: Shach *Sefi* caused not many Years ago one Side of the Wall to be lined with Marble Slabs: It is dedicated to the last of the twelve *Imamen*, or Saints, called *Mehidi*, who near *Kufa* did go into a Pit, but shall return again upon *Ali's* Horse *Duldul*, and reform the whole World to the Alcoran. The Passage to this stately Building is paved with broad square Stones, on which stands a square Cistern, where those that go to the Mosque wash themselves; beyond that is an Ascent of two Steps, and a little farther one Step more, which leads into the Mosque; the upper Steps are of Marble: The Door is very high and all Marble; the Wings which are on each Side of the Gate and hang on strong Hinges, are covered with thick Plates of Silver, which are strongly gilt in several Places. Entering the Gate, one sees on each Side high vaulted and arched Galleries; below them the Ground or Pavement is covered with Mats, on which the *Persians* perform their Devotion, either standing, kneeling, or laying down: This Gallery goes round a large Court, in the Middle whereof is an octogon Cistern, and over the great Gallery is another small one. Going from the Gate up cross the Court, one comes behind the Galleries to the Capital Mosque, where are the *Meherab* and *Catib*, or the Altar and Pulpit. The Entry is a vaulted Arch, of a prodigious Height, and is embellished with *Lapis Lazuli*. The Church within is very large

large and high, and the Roof supported by many marble Pillars : At the right-hand side of this Church is a Door that leads to a particular Court. What is most to be admired in these magnificent Buildings is, that all the Walls within the Galleries, Courts, and the Grand Mosque, are below lined with Pannels of Marble all above a Man's Height, framed of the same Stone after a fine and grand Manner : The *Meberab* or Altar Piece, besides the two Pillars on each Side, is cut out of one intire Piece of Marble; which being white like Snow, and polished in the nicest Manner, adds greatly to the Beauty of that Structure. Besides this, there are at *Ispahan* numberless Mosques and Chappels.

In the Middle of the *Maidan* stands a high Pole, not unlike our May-Poles, on the Top of which the *Persians* fix sometimes a Melon or Apple, and for Wagers exercise themselves in Shooting with Bows and Arrows at it; sometimes a silver or gold Plate is fixt upon the Pole, at which the King and his Courtiers shoot with Arrows, and on such Occasions lay great Wagers : He that hits the Mark, is the Host, by whom the King and his Nobles are entertained; and the Gold which falls from the Plate, belongs to the Valets de Chambre : Besides this there are several other Sports and bodily Exercises performed in that Place.

The common People are here diverted by a Kind of Religious, which are called *Abdab*, who are a Sort of Monks that study both Divinity and Philosophy; they don't marry till old, go in mean Apparel, and sometimes are only covered with a Skin : These Men (one standing in one, and another in another Place) like our Quacks upon their Stages, call the People together, who set themselves in a Circle round him; when he begins with strange Gestures and Motions to relate to them the

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Histories, Actions, and Miracles of *Mahomet*, *Ali*, and the rest of their *Imamen* or Saints; they extol their own Religion to the Skies, but despise and condemn all the rest, particularly that of the *Ussbeck Tartars*, and the three Saints of the *Turks*, viz. *Omar*, *Osman*, and *Abubeker*; and there being great Numbers of those Religious at *Ispahan*, these Monks go always armed, with either a Hatchet or a Halbert, for their own Defence. After he has entertained his Audience for about an Hour together, they fling him some Copper Coin: Thence he goes to another Place, and makes his Harangue again to another Company; thus he who is the best Juggler, Orator, or Actor, gets the most Money.

Besides these Mountebank-Priests, there are also Fortune-Tellers; some of which resolve Questions by flinging of Dice; others have thirty or forty thin Tablets before them, about two Inches square, which have some Writing upon one Side; on one of these Tablets the Inquirer lays some Money, and proposes the Question he wants to have resolved; and that Tablet which the Inquirer takes up first, resolves the Question; then he draws that which has the Money upon it to him, takes it up, and looks upon the Writing; after which he takes a very long Book, three Inches thick, on the Leaves whereof are painted Angels, Devils, Monsters, Dragons, and all Sorts of Reptiles, in amiable and horrid Countenances: This Book he turns over with strange Motions and Gibberige, till at last he fixes upon a Figure, which is to answer his Purpose; this he holds against the Writings, and then declares. Women that have either their Husbands, Sons, or Sweethearts abroad, are good Customers to these Cheats, and are sent away, some pleased, and others melancholy.

Besides the *Maidan* are several other Market-Places

Places and publick Inns to lodge Travellers and Merchants; and the City of *Ispahan* being a Place of great Trade, and a kind of Staple of all the richest Commodities of *Asia* and *Europe*, is frequented by *Indians*, *Tartars*, *Turks*, *Armenians*, *Georgians*, and *Jews*; also by the *English*, *Hollanders*, *Spaniards*, *Italians*, and *French*. The current Money of this City and all over *Persia* is either Silver or Copper, the Gold Coin being very scarce. In this City are three religious Convents, one of *Spanish Augustine* Fryars, one of *Italian Carmelites*, and one of *French* Capuchins.

After the Gentleman had given us this ample Account of the City of *Ispahan*, he was by the Company ask'd, whether he had acquainted himself with

The History of Shach ABBAS;

Who, by what they could gather, must have been a Prince of great Parts and noble Endowments; to which he replied, that he had read the History of that King, and had made Memorandums of his most remarkable Transactions, whereby the rest of his Qualifications might be guessed; and if we were disposed, he was ready to lay them before the Company; and being desired to favour us therewith, he proceeded thus:

IT was in the Year of Christ 1578, when Shach *Mahumed Chodabende*, Father to Shach *Abbas*, began his Reign: He was a Prince not overmuch beloved by his Subjects, since he delighted more in the Sports of *Venus* than in managing the Reins of Government, or the Enemy in a Field of Battle. He mounted the Throne of *Persia* against his Will, and excused himself on Account of the Defect he had in his Eyes; but his younger Brother being murdered, he was obliged to be the Successor. After he had reigned seven Years, he died, and left
three

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three Sons behind him, namely, *Emir*, *Abbas*, and *Ismael*. The youngest did not long survive, and the eldest succeeded his Father in the Throne, when *Abbas* at the same Time was Governor of the Province *Herat*. This *Abbas* had a Steward who was of noble Extraction, a Man of Courage and Parts, and a brave Soldier; who knowing the new King to be of a wild Temper, and foreseeing that the Hatred he bore against his Brother *Abbas* in the Father's Life-time, would now turn into Tyranny, and that the same might be exercised as well upon himself, as upon his Master, he plotted how to remove *Emir*, and place *Abbas* upon the Throne; for which End he communicated his Design to some of *Emir*'s Courtiers, who were his Friends, and in whom he could confide; they joined with him in the Conspiracy, and brought the King's Barber over to facilitate the Design by cutting the King's Throat whilst he was shaving him; for which he was to be advanced by *Abbas* to a high Post of Honour. The Barber at an usual Hour attending the King in the Presence of the Conspirators, that were in the same Apartment, cut his Throat from Ear to Ear. But the Conspirators, in order to make themselves not suspected by the Populace, drew their Scymeters, and cut the Barber into small Pieces, and having ordered a Fire to be made, he was burned to Ashes.

No sooner was *Emir* dispatched, but *Abbas* was presently crowned King, to the Satisfaction of all; he having gained the Hearts and Affection of the People by the Hopes they had conceived of his Wit and noble Endowments.

Shach *Abbas* being now fixed on his Royal Throne, and his Steward using the same Liberty of censuring his Master as he had before, *Abbas* did not at all like those Proceedings, thinking his
Royal

Royal Dignity above bearing with such Insolence ; he complained thereof to three of his Privy-Counsellors in whom he could confide, and proposed, that the best and surest way to free himself from this Imposition, would be to destroy him : But when his Counsellors persuaded him from that Attempt, he told them, it must be done, and that they themselves should be his Executioners ; telling them, that by obeying him in this Command they would shew themselves faithful to him, whereas in Case of Refusal they should feel the Weight of his Resentment. They then agreed to the King's Determination, and went in the Middle of the Night to the Steward's Apartment, where finding him fast a-sleep, with his Mouth open, Shach *Abbas* gave him the first Stroke with his Scimeter over his Mouth, and the rest followed : The Steward being a strong and resolute Man, jumped from his Bed to defend himself ; the mean while one of his Servants who was awaked out of his Sleep by this Tumult, came running in his Shirt with a Hatchet in his Hand, asking what was the Matter, and what they wanted ? Shach *Abbas* told him, *The Life of thy Master, my Enemy ; help to dispatch him, I'll make thee a Governor.* Whereupon the Servant made directly up to his Master, and with the But-end of the Hatchet gave him a knock on the Head, which lay'd him sprawling on the Ground, where he was soon dispatch'd. The next Day Shach *Abbas* had all the Steward's Kindred cut off, and rooted out, lest they should plot a Revenge upon him : But the Servant was advanced to the Dignity of a *Chan*, and made Governor of *Herat*. This happened in the Year of Christ 1585.

Shach *Abbas*'s Reign was, as the *Persians* say, very severe, yet his Severity was intermixt with great Policy, Wisdom, and Resolution : He carried

ried on the Wars with Success against the *Turks*, *Tartars*, and *Indians*, and extended the Bounds of the *Persian* Monarchy very much: He caused many Temples, Mosques, and other publick Edifices to be erected in a most sumptuous Manner, and behaved so to his Subjects, that even to this Day his Remembrance is kept in the greatest Reverence and Respect. He was a very great Friend to the Christians, and used to delight in the Conversation of the *Augustine* Fryars, who in his Time were allowed to build a Convent at *Ispahan*.

Abbas had three Wives, besides several hundred Concubines, by whom he had three Sons, namely, *Sefi*, *Chodabenda*, and *Imameuli*. The two youngest he caused to be blinded, and confined in the Castle *Alamath*: His first-born Son he got by a Christian Slave, who for her exquisite Beauty he had embraced: This Prince being come to Years of Manhood, and hearing that *Shach Abbas* his Father had been presented by a Merchant with a beautiful *Cyrassian* Virgin, beg'd her for his future Comfort, which (as he had endeared himself to his Father's Love and Affection) was soon granted, and the Virgin was committed by the King to the Care and Education of *Sefi's* Mother. By her *Sefi* had a Son, called *Sam*, who afterwards succeeded his Grand-Father in the Throne.

Shach Abbas's Reign, on Account of his Severity, became at last odious to his Chans and Governors, who had rather seen him dead, and his Son raised to the Throne: They therefore conspired together, and one Time dropt a Letter in *Sefi's* House, wherein they expressed their Discontent at the King's long Life, and their Desire of congratulating him on the Succession to the Throne. *Sefi*, to shew his honest Heart, carried the Letter to his Father, and expressed the highest Indignation against this Treachery:

chery: But the Father, tho' pleased with the Honesty and Faithfulness of his Son, was nevertheless struck with such a Suspicion and Jealousy as broke his Rest; and his Fear and Dread at last terminated in the barbarous Resolution to kill *Sefi*, in order to secure his own Life. Accordingly the King and his Court took a Journey to *Kilan*, where he opened his Mind to one of his Favorites, who advised him to pursue his Design, since he was very well assured that a Conspiracy was carried on between some Chans or Governors and the Prince *Sefi*: Whereupon Shach *Abbas* ordered *Kutzugaichan*, one of his Generals, to come before him, commanding him to assassinate the Prince; but *Kutzugaichan* fell at the King's Feet, laid down his Scimeter, and offered his own Life, rather than to touch the Life of the Prince his Son; *For*, says he, *the Favours and Liberality bestowed upon me from thy House are so manifold, that they will not suffer a Thought, much less an evil Action against thy Blood.* This Man was by Birth an *Armenian* Christian, who in his Youth was stole by the *Tartars*, circumcised, and sold as a Slave to Shach *Abbas*; but on Account of his Affability, Uprightness, and Skill in military Affairs, was from his Youth advanced to Places of Trust and Honour, till at last, for the many Victories he had gained, the King honoured him with the Command of all his Forces, and was so well belov'd by Shach *Abbas*, that he called him *Aga*, i. e. Lord, when he spoke to him. *Kutzugaichan* having thus expressed himself, was excused from the Execution of that Command; but it was laid upon *Bebutbek*, a Nobleman, who was ready enough to execute it; he directly armed himself for that barbarous Purpose; then meeting the Prince riding upon a Mule, coming from the Bath, attended only by one Page, the Villain takes hold of the Mule's Bridle, dis-

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mounts *Sefi*, and says to him, *thy Father's Command is thou must die*: Having said this, he pulled him off the Mule; at which *Sefi* folding his Hands, and lifting up his Arms and Eyes towards Heaven, cry'd out, *O God! In what have I deserved the great Displeasure of my Father? Woe upon the Traitor that's the Cause thereof; yet God's and the King's Will must be done*. As soon as he had said this, he was stabb'd with a Dagger, and receiving the second Blow, fell to the Ground and died. His Body was for four Hours left in the Morass; but as soon as the Murder was discovered, the Air was fill'd with Lamentation and Woe, and the whole City of *Rescht* was in the greatest Consternation: Those who were ignorant of the King's Order, repair'd to his Palace, and exclaim'd bitterly, calling out for Vengeance and Justice, and cursed all that had a Hand in the execrable Murder of the Prince: The Chans and great Lords were frightened, and left the King to himself: The Queen, *Sefi's* Mother, came running, with her Hair dishevel'd, distracted, and in a terrible Agony; then endeavouring to fall upon the King, cry'd out, *Thou bloody King, why art thou a Murderer of thy own Flesh and Blood; of thy Name, and of thy whole Kingdom? In what did my loving Child deserve this Fate, who lov'd thee so tenderly?* Shach Abbas was struck with Horror when he came to reflect upon what was done; ten Days past before he could recover himself from shedding of Tears, and lamenting and bewailing his rash Command; for a Month he would hardly eat no drink, he went into Mourning for a whole Year; and afterwards while he liv'd he appeared in mean Apparel. The Place where the Murder was committed, he order'd to be inclosed with a Wall, and made it an Asylum, which he endowed with rich Incomes, where-
by

by a great Number of Poor were provided for. Ten Days after the Murder, the King remov'd from *Rescht*, and return'd to *Caswin*, where he invited all the Chans that were privy to the Conspiracy, and order'd Poison to be mixt with their Wine; then stay'd so long till he saw them all dead on the Ground.

The Assassine *Bebutbek* indeed was advanc'd to be Chan of *Kesker* and *Caswin*, but his Readiness in the Prince's Murder could not go unpunish'd: For after some Years *Shach Abbas* paid him a Visit at *Caswin*, and whilst they were in a familiar Discourse in one of the Apartments, the King commands him, to go and cut off his Son's Head and bring it to him. *Bebutbek* went melancholy from the King; but being oblig'd to fulfill his Command, he return'd before long to the King with the Head of his Son: Whereupon the King ask'd him, how he relish'd the Death of his Child? To which *Bebutbek* (with a Flood of Tears that burst from his Eyes) replied, *You may easily imagine it; He was my only Son, whose Murderer I have been oblig'd to be myself; this breaks my Heart.* The King said, *Think within thyself, Bebutbek, what Grief my Heart possess'd, when through thy Hands I dispatch'd my own Child: But be at Peace, our Sons are both gone, and both our Misfortunes are now on a Ballance.*

Not long after, when *Bebutbek* threaten'd one of his Servants with Death, for having brought him a Bason with hot Water to wash his Hands, in which he scalded his Fingers; the Servant, to secure his own Life, plotted with his fellow Servant, and they both fell on him in the Night, kill'd him, and went their Ways.

Shach Abbas would not have so much as order'd to pursue the Murderers, had not the Chans and

Lords insisted on their being made an Example of; since, said they, no Gentleman that should speak a cross Word to his Servant, would be secure of his Life; upon which they were pursued, taken, and executed.

In 1629, when Shach *Abbas* in the Winter was at *Ferabat* in *Mesandaran*, a Place of a pleasant Situation, and to which he often delighted to repair, he was taken ill, and therefore sent for four of his Privy Counsellors; and finding that this Illness would be his last, he ordered them how to proceed after his Death, and among the rest, that the murther'd *Sefi's* Son *Sam*, should be his Successor in the Government, and be call'd after his Father *Sefi*, which they were bound by an Oath to perform: And although one of his false Soothsayers prognosticated that *Sam* would hardly reign three Months, the King did indeed lament his Faith; *But*, said he, *let him reign as long as he can, were it only for three Days, so he has but the Crown put upon his Head, which by right belong'd to his Father.*

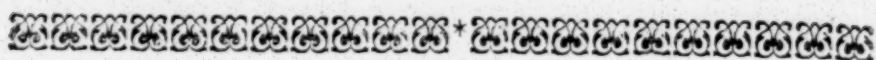
Concerning his Body, Shach *Abbas* order'd that it should be deposited in one of the Places he should nominate; and because it should not be known where he lay, three Coffins should be buried at three different Places, *viz.* at *Ardebil*, *Mesbel*, and *Babylon*; but most People believe he was carried to *Babylon*. After he had dismiss'd his Privy Counsellors, it was not many Days before he died in the sixty-third Year of his Age, having reign'd forty-five Years.

His Death was conceal'd from the Publick for forty Days, on Account of some new Insurrections in the bordering Provinces; and a Stratagem was made use of, contrived and proposed by Shach *Abbas* himself, before his Death. The dead Corpse, preserv'd, with the Eyes open, was dress'd in its usual Habit,

Habit, and placed where he used to dispatch Orders; close to his Back was hung a Tapestry, behind which stood his Chamberlain *Inbuff Aga*, and answer'd *Temirbeck*, who presented the Cases of the State, moving sometimes the Hand of *Shach Abbas's* Corpse, so that People which stood at a Distance should have sworn they had both seen and heard the King. In the Interim *Seinelchan* repair'd to *Isfahan*, where he acquainted *Dorago Chosrow Myrfa* that *Shach Abbas* was dead, and declar'd what was his last Will: Upon which these two Lords went to the House of *Sam* and his Mother, and told her that they were come to demand her Son, in order to crown him. The Mother was struck with great Surprise, thinking there was a new Conspiracy against the Life of her Son; she therefore refused to deliver him into their Hands, and would not be persuaded to it by all their Arguments. Three Days and three Nights they had waited at the Door; and as the Coronation could not be put off any longer, they acquainted some more of the Regency thereof, who were resolv'd to break into the Apartment where the Prince was. His Mother then seeing they were in Earnest, opened the Door, and in the greatest Agony said to her Son, *Go my dear Child, and follow by the Hands of thy Murderers thy murdered Father; God will avenge it.*

The two Lords having entred the Room, the young King trembled with Apprehension and Dread; but *Sinlechan* and *Chosro Myrfa* immediately fell down before him to kiss his Feet, and wish him Joy to his approaching Reign: Here their Mourning and Sorrow was at once turned into Joy; he was conducted to the Palace, and crown'd after the Custom of that Kingdom. — Of his Reign, if I have the Honour to be in your Company again, I shall be ready to mention some Particulars.

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The Continuation of the genuine Detail of the publick REJOICINGS at the Court of Dresden, on Account of the Marriage of the Present King of Poland.

THE 3d of September the King, together with the Prince and Princess, went to the *Roman* Catholick Chapel to hear Mass; and the Queen went to the *Lutheran* Church belonging to the Court: At eleven o'Clock, the *Te Deum* was sung under the Sound of Kettle-Drums, Trumpets, and the Firing of 110 Cannons, and a triple Salvo of two Regiments of Foot. This being over, the King and the rest of the illustrious Company repaired to their respective Apartments.

From one till two o'Clock, three Pair of Kettle-Drums, and thirty-six Trumpeters gave Notice to repair to Table.

At two the Royal Family dined in Publick: The great Room where they dined was lined with red Velvet, trim'd with Lace; the Canopy over the Table of crimson Velvet, trim'd with Gold-Lace: Before the Table hung a Branch of massy Gold, with Wax-Candles.

The King had a rich Brocade Suit, which was embroidered with Gold; and the Queen was in a Dress of *Drab d'Or*, extreamly rich.

His Highness had a Lead-coloured Velvet Suit, embroidered with Gold, and her Highness was dressed in a light Pearl-coloured Velvet.

None else sate at Table but the King, Queen, the Prince, and Princess.

September 4th, was a grand Ball which began that Evening at eight o'Clock: The Ball Room was lined with red Cloath, and Scaffolds put up for the Entertainment of Strangers. The royal Company made their Appearance under the Sound of Kettle-Drums and Trumpets: The Queen and all the Ladies, attending her, were in *Spanish* Dresses: Then the King and Queen, having a little while sate on the Throne, got up and open'd the Ball with a *Polish* Dance; they were followed by several Cavaliers and Ladies; then the Prince and Princess danced a Minuet; these were followed by the rest of the Cavaliers and Ladies, who having danced for about an Hour, in came thirty-six *Polish* Pages, two and two, whilst the Kettle Drums and Trumpets were sounding; also twenty *Saxon* Pages, with Coffee, Sweetmeats, and Wine, which they served among the Company; after which the Ball was resumed again, but the King and Queen withdrew. Her Majesty continued in her Apartment, but the King returned to the Ball in another Dress; and stayed till the End thereof, which was at two o'Clock; then an elegant Entertainment ensued, and the whole Company broke up about four in the Morning.

Sept. 5th, In the Afternoon, his Majesty rode to the great Garden, where he was at the Rehearsal of the Grand Opera: In the Afternoon the Cavaliers and Ladies repaired to Court, and drew Lots for Partners at the intended Caroufel: In the Evening was a *French* Comedy.

September 6th, The King rode again in the Morning to the great Garden, and exercised the Cavaliers and Ladies for the Caroufel. In the mean Time every Thing was got in order at the Amphitheatre, where his Majesty presented himself in a plain Habit, with Buttons of Diamonds, when

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when already above 4000 Persons of both Sexes had taken their Places: At One o'Clock arrived the Prince, and at Two the Princess. Hereupon the Combat was ushered in by sounding of Horns, and the first that enter'd, were two *Polish* Bulls, which were follow'd by a small Land Bull; After these came a Buffle and a fine Horse; then a She-Lion and Panther; a Lion and Bavarian; five wild Bears, and seven wild Boars: The Combat lasted till four o'Clock, and her Royal Highness the Princess kill'd three wild Boars, the Prince one of the Bears, and the King the rest of the Bears, Oxen, and Boars. At Six o'Clock was an *Italian* Comedy, which lasted till Nine.

September 7th, His Majesty with the Cavaliers exercised themselves in throwing of Darts, whilst riding in full Speed; and in the Evening was an Opera.

September 8th, The train'd Bands were order'd on their Parade, and the Horse Races were proclaim'd, which began at Two in the Afternoon, and lasted till Six o'Clock; then an *Italian* Comedy was acted.

September 9th, The King, attended by an illustrious Company of Princes (that were at *Dresden* on Account of the Nuptials) assembled on the usual Place, and at Nine o'Clock began a Horse Race, which lasted till almost Three. In the Evening was a *French* Comedy.

September 10th, Preparations were made for the Fire-Works: At four in the Afternoon a Serenade was represented in the Garden near the *Dutch* Palace, representing the Assembly of the Planets, when each invited the Royal Family's Company to be present at a particular Feast, prepared in Honour of them. The Serenade being ended,

ended, the Court and the rest of the Company repair'd to the *Dutch* Palace to Supper, care being taken that at their coming the Apartments were illuminated, and the Tables and Chairs in Order. An Hour before the Fire-work began, the King had order'd the Master of the Ordnance to be ready and wait the Signal to fire it; Supper being over, the King rose from Table, and the whole Company follow'd him to the Windows, where they saw all the Illuminations were already lighted: The mean while the Master of the Ordnance repair'd on Board, from whence he gave the Alarm by two Trumpets, and was answered from the Illuminations, by two others. The said Master of the Ordnance advancing in his Ship to the Illumination, the Signal was given by eight Pair of Kettle-Drums and sixty-four Trumpets, in order to be ready for the Beginning of the Fire-works: Whereupon fifty Pieces of Cannons were fired from the Walls of new *Dresden*: This being ended, the Fleet of King *Æetes* began to cannonade, as did that of *Jason*: These two Fleets were illuminated with many thousands of Lamps, whilst a Dragon and a great Number of Dolphins were spouting Fire about the Illuminations. In the mean while two Regiments of Infantry were continually firing in Platoons, besides 800 more that were placed at each Wing. Hereupon *Jason's* Fleet of twelve Ships lighted the Water-Fire, which consisted of 360 Water-Piles, 48 Bee-Swarms, and 24 Water Barrels, in such Order as to light from each Ship 30 Water-Piles, 4 Bee-Swarms, and 2 Barrels; a true Distance between each was observed, for whilst the one was drove by the Stream, others followed in regular Order: Then out of the Mortars on board *Jason's* Fleet were flung Plea-

sure-Balls, which were answered from *Æetes's* Fleet in the same Manner; thus the first Act was concluded. Then eight Pair of Kettle-Drums, and sixty four Trumpets gave a Signal. In the second Act, the Dolphins continued spouting Fire; 1000 of Infantry on the right, and 1000 on the left Wing fired in Platoons, and the Fire-works began again at the right Wing, where *Jason's* Fleet play'd off the Water Fire, consisting of forty-four Water Piles, seventy seven Bee-Swarms, and forty-eight Water-Barrels, in the same Manner as in the first Act; both Fleets answering each other from their Mortars with large Pleasure-Balls; and after the Water-Fires were lighted, *Jason's* Ship advanced by itself towards the Strand of the Fire-work, where he got on Shore, and fought against the wild Oxen, which he vanquished, notwithstanding their issuing continual Streams of Fire from their Throats; then putting them to the Plough, and having plow'd *Mars's* Field, and sown the Serpents Teeth, armed Men sprung up, who fighting together were destroy'd by one another: Then killing the Dragon; which with the Sound of Kettle-Drums and Trumpets concluded the second Act.

The third Act began with *Jason's* taking the golden Fleece from the Pedestal of the Statue of *Phryxus*; and having got it into his Possession, the Name of *Maria Josepha* illuminated, represented itself between the Pyramids on a Rock, and over that the same Name in flaming Fire. Whilst this was burning, there were fired off from the Works 400 Rockets of half and whole Pounds; 300 of two Pounds, and four large ones; these were followed by four Pleasure-Balls, each weighing from 50 to 60 Pound; then 4 Sirandolis, each
of

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of 52 Rockets; again 200 Patrones, and 22 Prollers, - followed by 4 Sirandolis, each of 52 Rockets; then 4 Pleasure-Balls, and 4 Sirandoli's of 100 Rockets each: After all these were let off 30 Patrones, 36 Prollers, and 4 Sirandolis of 100 Rockets each, also 4 Pleasure-Balls. Then were presented 4 Fire Wheels; and whilst they were turning, 400 half- and whole Pound Rockets, 20 of two Pound, and 4 of an extraordinary Size were let off, attended with 400 Patrones, and 50 Prollers with Streams of Fire: After this followed 6 Sirandoli's, each of 100 Rockets, also six Pleasure-Balls, each from 64 to 128 Pound; then again 6 Sirandolis of 100 Pound each, 500 Patrones, 80 Prollers, with Streams of Fire, and 13 Pleasure-Balls, from 50 to 128 Pound; 400 half and whole Pound Rockets, which were followed by 4 extraordinary large ones; the whole concluding with firing the Cannon of all the Ships, and every Thing in this Entertainment ended to the intire Satisfaction of all the Spectators.

September 11th, The Sports of *Mars* were ushered in by a Proclamation under the Sound of Kettle-Drums and Trumpets, when the Rules and Conditions specified in the *Cartel* of *Mars* were read, in order to be observed at the Tournaments, * intended to be held the Day following. At Night was a Comedy.

D d d 2

Sep-

* *Tournaments*; formerly certain Exercises to which none were admitted but such Noblemen as could prove their Pedigree from sixteen Descendants, for which Reason they were obliged to shew their Coat of Arms to an Officer appointed for that Purpose, and to prove that they were intitled to the Privilege of Turniering. Those Knights (when they engaged in these Exercises) used to divide

September 12. The Train-Bands assembled at eight in the Morning, in their new Livery, and were ranged all along the Way the Cavalcade was to pass. At each Corner of the Streets the Guards were planted, to prevent Disorders: The Market was laid over with Boards, and railed in; round about were placed the Granadiers, and all being ranged and stationed, his Majesty arrived there at One in a Sedan, and was followed by the Prince. At two o'Clock the Queen and the Princess arrived, and the Royal Family seated themselves in a Lodge, which was hung round with Tapestry. From this Lodge a Flag was displayed; whereupon a Signal was given from the Cross Tower, by firing off three Cannons for the Cavalcade, which began at three o'Clock in the following Order:

1. An Herald, followed by twelve Trumpeters and one pair of Kettle-Drums.
2. Twenty-four Halberdeers in a yellow Livery, trim'd with black and Gold-Lace, preceded by their Musick and Kettle-Drums.

divide themselves into Nations and Parties, and were admitted into the Area two and two, where they broke their Spears, and running with blunt Lances against one another, endeavoured to dismount each other. The View of these Exercises was, to preserve Valiantness among the Nobility; to make them fit for the Preservation of their Country, and to perfect young Gentlemen in Martial Exercises; for it often happened that the blunt Lances carried the Effect of sharp-pointed Spears, and the Noblemen in those Times died with Content, when they found themselves overcome by their Equals; whereas they were grieved when a common Man or Clown had the Advantage over them. The first Tournament held in the *Roman Empire*, was in the Year 938; and the last (of 36) in the Year 1487, when this and several other knightly Exercises ceased upon the Invention of Gun-Powder.

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3. Two Generals on Horseback, with black and yellow Staves in their Hands.
4. The first *Quadrille*, * led on by their Chief, the Duke of *Weissenfels*. Eight Knights followed in polished Cuirasses, with red and white Plumes of Feathers.
5. Two Colonels on Horseback with their Field Colours and Staves.
6. Sixteen Horsemen, in Coats of Mail, with Fire-arms, preceded by their Officer and Musick of Drums and a Fife.
7. Sixteen with small Ensigns, in red Liveries, who were order'd for flinging Granadoes.
8. Sixteen with Fire Arms, in long Cloaks.
9. ——— in Coats of Mail, with Shields.
10. ——— in Coats of Mail with small Ensigns.
11. ——— in Coats of Mail, with Fire Arms and Cloaks.
12. Two Generals, with Marshals Staves.
13. Sixteen in Coats of Mail, with Fire-Arms, in green Liveries.
14. Sixteen ditto, with Ensigns.
15. Sixteen ditto, with Fire-Arms.
16. Sixteen ditto, with Ensigns.
17. Sixteen ditto, with Fire-Arms.
18. Sixteen ditto, with Ensigns, who all had their Officers and Musick.
19. Two Generals.
20. The second *Quadrille*, led on by their Chief General *Brandis*, followed by eight Knights in black Cuirasses, and with green and white Plumes of Feathers.

* *Quadrille*, is a Company of Gentlemen, which at Caroufels and Tournaments distinguished themselves, not only in their Dress, but also the Colour thereof.

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21. Twenty-two Halberdeers.
22. *Mars*, on a magnificent silver-gilt Chariot, drawn by four Horses; distributed printed Papers, and was attended on each Side by several Men in Coats of Mail.
23. Sixteen in Coats of Mail, with Drums and a Fife.
24. Twenty-four Halberdeers.
25. Two Majors.
26. Two Majors in Coats of Mail, with black and red Ensigns.
27. Sixteen ditto, with Fire-Arms.
28. Sixteen ditto, with long Streamers.
29. Sixteen ditto, with Fire-Arms.
30. Sixteen ditto, with Ensigns.
31. The third *Quadrille* was led on by their Chief, Count *Vitzthum*, attended by eight Knights in polish'd Cuirasses, and Orange-coloured Plumes of Feathers, who were attended by their Shield Bearers, both on Horseback and Foot.
32. Twenty-four Halberdeers.
33. Sixteen in Coats of Mail with Ensigns; Sixteen ditto, with Arms; Sixteen with Ensigns; Sixteen with Arms; Sixteen with Ensigns; Sixteen with Arms; Sixteen with Ensigns; and again Sixteen with Arms, and sixteen with Ensigns.
34. Two Colonels.
35. The fourth *Quadrille* was led on by their Chief, the Lord *Rackonitz*, attended by eight Knights in black Cuirasses, and blue and white Plumes of Feathers.
36. Two Generals.
37. Twenty-four Halberdeers, in Coats of Mail. When all was ready, a Signal was given by beat of Drum; upon which advanc'd six Men in Coats of Mail, with Lances, opposite one to another; Each Party had a Colonel, who in-

inspected and noted down every Thing, in order to give afterwards a general Report. They met one another with bold Steps; then their Helmets being drawn before their Faces, they advanc'd a-fresh, placing their Lances high against their Breast: In this Engagement they broke their Lances three times one after another; and flinging them away, drew their Swords, wherewith they fought with heavy Strokes. Whilst they were thus engaged, a Signal was given by beat of Drum, upon which the Knights on Horse-back advanc'd; at the second Signal they ran one against the other, and broke their Lances: The *Chiefs* made the Beginning, and rode twice; after them two Captains of the Army in Armour engaged one another with Sword in Hand; the one in a Black, cut the other in a gilded Harness five times, in which he broke five Swords; and the other not being able to touch him once, was vext and left the Rails: Then the Signal was given for another Combat, and the six Platoons ranged themselves in two Lines, who advanc'd with their Lances one against another; and when they were broke, they drew their Swords: Mean while a Signal was given for the Knights, who then engaged with Sword in Hand; the Granadoes were flung, and the Fusiliers fired their Pieces in Platoons: This lasted for above a Quarter of an Hour; in which Time those on Foot were very much fatigu'd: After this every one retired to their respective Posts; and those who had won the Prizes, were conducted under the Sound of Kettle-Drums and Trumpets before the King.

The first Prize fell to the Duke of *Weissenfels*, it was the Picture of the Princess, set in Diamonds, valued at 4000 Crowns. After

After the Prizes were distributed, the King and the whole Family repaired again to the Court, and the rest of the Company withdrew.

September 13th, A new Opera was acted, assisted by a very grand Concert of Vocal and Instrumental Musick, which lasted seven Hours.

September 14th, was a *French Comedy*.

September 15th, The King rode early in the Morning to the East Firework, to give necessary Orders for the intended *Caroussel*; where assembled his *Quadrille*, and his Majesty dined. At 12 o'Clock all the *Quadrilles* were come; whilst in the mean while Preparations were made in the Zwinger-Garden: All the Pyramids were ready, of which there were sixteen in Number: A-top of each was a large gilded Lilly, and the Pyramids themselves were blue, with Gold Veins, standing on gilded Balls: All these Pyramids were railed in with Bannisters, on the Postments of every other were put Pots with Orange-Trees, the rest were formed in Pyramids, from whence issued forth a Stream of Water, and all the Water-works and Cascades of that Garden were play'd off, which occasioned an agreeable Noise. The King's Lodge was built in Form of a Pyramid, on which lay a gilded Crown on a crimson Cushion: The Inside of this Lodge was hung with rich Tapestry; before it was a grand Machine, representing the Four Elements, which were in continual Motion; and *Jupiter*, who sat in the Middle, complimented the Royal Company at their Arrival.

At One o'Clock His Majesty and the Prince with the whole Company arrived before the Bridge at the Garden; and the Queen and the Princess came presently after; whereupon the Royal Family

mily repaired to their Lodge, and the rest of the Train advanced in the following Order.

The first *Quadrille* represented Fire, and were led on by his Majesty, cloathed in Flame-Colour, with gilt Tinsel. The Train began thus:

1. The King's Master of the Horse.
2. Eight Lieutenants General, in plain red Cloths, with gilded Brass Buttons, and Scarves about their Shoulders, in their Hands a black and yellow Marshal's Staff.
3. The King's Furier.
3. Eight Trumpeters, and a Pair of Kettle-Drums on Horseback.
5. Sixteen of the Horse Guards, in Fire Cloths, with Flambeauxs, preceded by their Officer.
6. Sixteen of the Foot Guards, with Poles, at the End of which hung Fire-Beacons.
7. Sixteen Fire-Horses, their Heads and Tails with Fire Marks, covered with red and yellow, each led by a Man on foot.
8. Sixteen Cadets in Fire-Habits, with Lances.
9. Eight Knights, with small Lances, cloathed in red and yellow, on Horseback; the Horses covered with the same Livery, and fine Plumes of Feathers.
10. His Majesty the King, on a brown *Spanish* Horse, whose Furniture was very rich set with Jewels, had a Plume of white Feathers which shone with the Lustre of Diamonds; his Cloths embellished with Jewels of an immense Value, having a small Lance in his Hand.
11. Eight other Knights.
12. Sixteen Men with Lances and Darts.
13. Sixteen Men with Fire-Pots.
14. Sixteen Fire-Horses.

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15. Sixteen of the Horse-Guards with Flambeauxs.

16. Eight Trumpeters, and a Pair of Kettle-Drums.

The second *Quadrille* was Water, led on by his Royal Highness the Prince, cloathed in Blue and Silver. His Train followed thus:

1. Eight Trumpeters and a Pair of Kettle-Drums, every one having on their Helmets a Carp, and on their Trumpet-Flags were painted Sea-Monsters.
2. Sixteen Life-Guards of the Horse, in blue Mourant with Silver, carrying in their Hands, long Staves, on the Ends whereof hung Fishing Nets, with a Carp in each; on their Heads they had also a Carp, and the Coverings of their Horses were adorned with silvered Muscle-Shells; about their Necks they wore Nets.
3. Sixteen of the Foot-Guards, dress'd in the same Manner.
4. Sixteen Horses, with blue and white Coverings, on which were fixed Coral and Fishes; their Leaders dressed in the same Livery.
5. Sixteen Men on Foot with Lances.
6. Eight Knights on Horseback, in rich Dresses, both Men and Horses having on their Heads Dolphins, or Sea-Hogs, which spouted small Streams of Water; made so artfully that it seem'd as though it were natural.
7. His Royal Highness the Prince, who had likewise a Dolphin on his Head, the Eyes of which were of two Brilliants, having a Water-Mantle over his Shoulders, beset all over with Jewels.
8. Eight Knights clothed as the former.
9. Sixteen on Foot, with large and small Lances; all having different Sorts of Fish on their Heads.
10. Six-

10. Sixteen on Foot, with large Poles, on the Ends whereof hung Dolphins.
11. Sixteen on Horseback, with Nets and Fishes.
12. Sixteen Water-Horses, as the former.
13. Eight Trumpeters, and one Kettle-Drum.

The Third *Quadrille* was led on by the Duke of *Wirtemberg*, and represented the Earth.

The Train proceeded in this Manner :

1. Eight Trumpeters and a Pair of Kettle-Drums, with Baskets of Fruit on their Heads; the Trumpet-Flags and Kettle-Drum Clothes painted with the same.
2. Sixteen Horsemen, each carrying a Branch of Fruit-Trees in their Hands, and their Heads covered with Baskets of Fruit, instead of Hats.
3. Sixteen on Foot, dress'd in the same Manner.
4. Sixteen Horses covered with Tygers-Skins, on their Foreheads a silver Horn, led by Grooms.
5. Sixteen on Foot with Lances.
6. Eight Knights, who instead of Hats had Figures of Animals, as Lions, Bears, Stags, &c. over which went a Semi-Circle, garnished with all Sorts of Flowers: Their Cloths were of a brown Colour, on which were embroidered all Manner of Animals.
7. The Duke of *Weissenfels* in the like Habit, in his Hand a small Lance, and on his Head a Lion, over which was a Semi-circle of Flowers.
8. Eight Knights like the former.
9. Sixteen on Foot with Lances and Darts in their Hands, and Baskets of Fruit on their Heads.
10. Sixteen Horses as the former.
11. Sixteen on Foot with Branches and Baskets.
12. Sixteen Horsemen, with Branches and Baskets.
13. Eight Trumpeters, and one Pair of Kettle-Drums, like the former.

396 CURIOUS RELATIONS; Or,

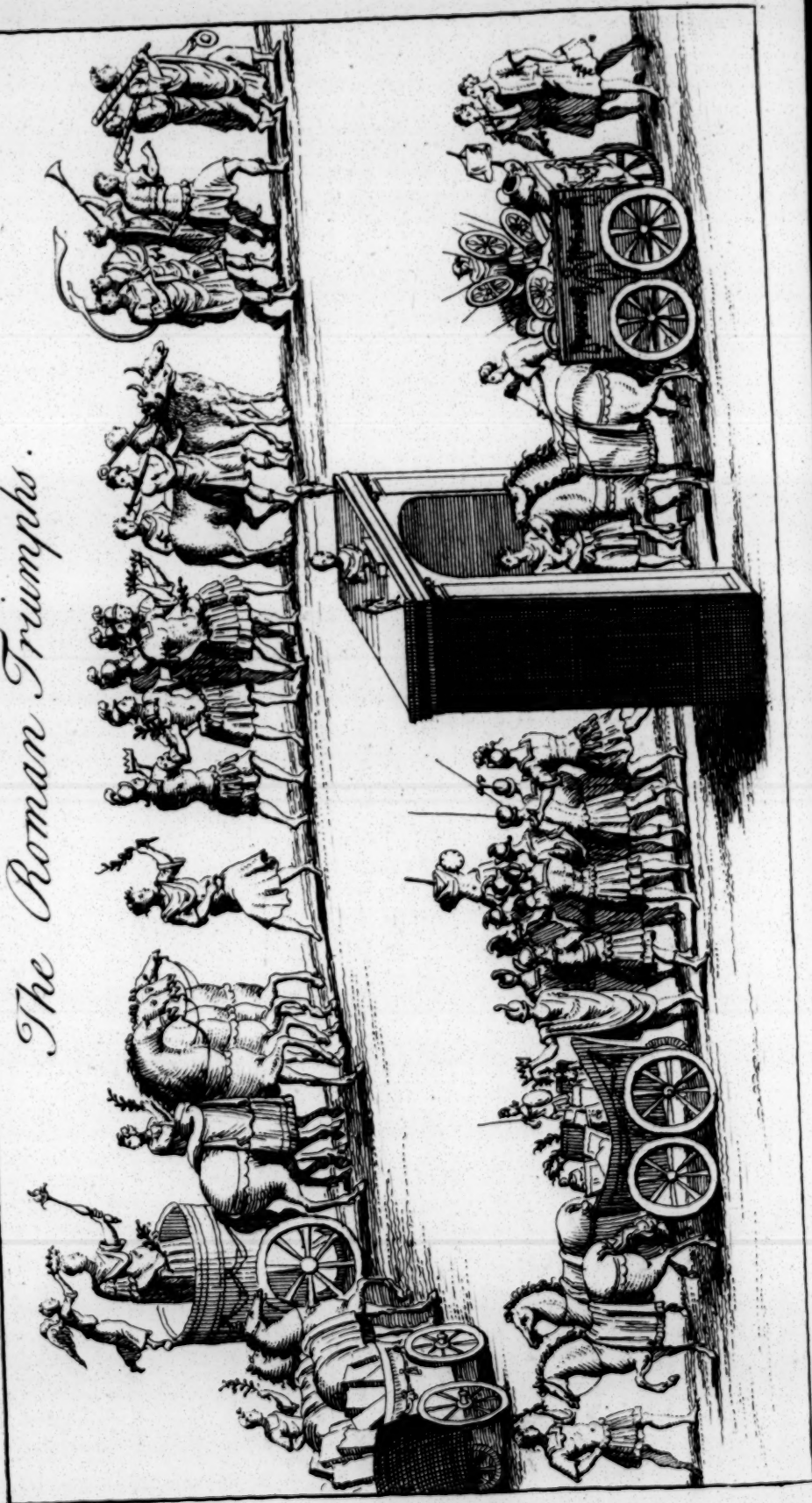
The fourth *Quadrille*, was led on by the Duke of *Württemberg*, and represented the Air.

The Train proceeded in the following Order :

1. Eight Trumpeters and a Pair of Kettle-Drums, with Birds on their Heads : The Trumpet-Flags, and Kettle-Drum-Cloths were embellished with the same, and the Horses had Birds on their Heads.
2. Sixteen Horsemen with various Birds on their Heads, and in their Hands long Staves, on which were Birds of several Sorts.
3. Sixteen on Foot, with long Staves and Birds, who had likewise on their Heads variety of Birds.
4. Sixteen Air-Horses, their Coverings adorn'd with all Manner of Birds, and with the four Winds.
5. Sixteen on Foot, with Birds on their Heads, and Lances in their Hands.
6. Eight Knights with Wings on their Shoulders, and the four Winds on their Caps, with Birds upon them.
7. The Duke of *Württemberg*.
8. Eight Knights in the same Habits as the former.
9. Sixteen on Foot, with Lances and Darts, and Birds on their Heads.
10. Sixteen on Foot with long Staves, on which were Birds,
11. Eleven Wind-Horses like the former.
12. Eleven Horsemen, like the first.
13. Eight Trumpeters, and Kettle-Drums.
14. A Person representing Air, which concluded the Train.

The whole Train first ranged themselves towards the King's Lodge, having passed between all the Pyramids ; after which a Tournament commenc'd with flinging of Darts at a certain Mark ; also Tennis-Play, and other Diversions and Exercises : Then they drew their Swords, and lifted up a
Glove

The Roman Triumphs.



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Glove (which stood on a Pedestal) on the Point of their Swords, all at once, and having set the Glove down again, went to their former Posts: Those who had won the Prizes, were conducted to the Queen's Lodge, where their Rewards were let down to them in a Hand-Basket. Then the King went through the Grotto to the Great Hall, and the Signal was given by Sound of Trumpets to break up, when every one retired in good Order to their own Home; and the Court and People of Distinction went to the *Italian* Comedy. At ten o'Clock they sat down to Table, and it was 3 in the Morning before all the Company was broke up. Whilst the Sports were carried on in the Garden, there were at each Corner a Band of Trumpeters and Kettle-Drums, and behind them French-Horns, who answered the Chorus.

September 16th, In the Morning, the Royal Family went to hunt the Stag: At Noon the Ladies assembled in the Saloon of Gyants, where they exercised themselves for the Grand Opera: At Night there was a Ball.

The further Rejoicings and Diversions exhibited on that solemn Occasion, shall be the Subject after the curious Reader has been entertained with an Account of the Sumptuousness of the Ancients on the like Occasions.



*Of the Roman Publick FEASTS and RE-
JOICINGS.*

Demonstrations of Joy and Mirth on publick or solemn Occasions have been a constant Custom in all Ages and in all Countries; though in one
with

with more Pomp, Magnificence, and Splendor than in another. The *Romans*, who in every Thing distinguish'd themselves, and endeavour'd to excel all other Nations, were not behind in shewing their Politeness and Grandeur at publick Shews; as witness the Remains of the magnificent Theatres and Amphitheatres, built not only in the City of *Rome*, but several other Places; and although they borrowed the Custom of publick Shews from the *Greeks*, they in a short Time by far outdid them in Magnificence and Splendor.

We must observe that Theatres and Amphitheatres were two different Sorts of Edifices, the former being built in the Shape of a Semi-Circle; and the other commonly in that of an Oval, with Ranges of Seats; each was design'd for different Ends: The Theatres for Stage-Plays, as Comedies, Tragedies, &c. The others for Shews of Combat, as those of Gladiators, wild Beasts, &c.

In the first Ages of the *Roman* Commonwealth, Theatres were only compos'd of Wood, which sometimes tumbled down, and caused a great Destruction: These were commonly built by one or other of the *Roman* Senators, or such as were at the Helm of the Government, who herein strove to outdo one another. *Pliny* informs us of a very sumptuous one, caused to be erected by *M. Scaurus*, when he was *Ædile** of *Rome*, at his own Expence: It had three Stages or Partitions one above another: In the first Stage were 120

* *Ædils* [*Ædiles Curules*, so called from the Ivory Chair on which they sat in their Chariots] were two in Number, chosen out of the Patricians or *Roman* Nobility. They had the Care of the Publick Plays and Spectacles; and in Process of Time, when every Body fell into Excess, they entertained the Publick with those Shews at their own Expence.

Pillars of Marble; the second Stage had the like Number of Pillars, curiously wrought with Glas; the uppermost Stage had still the same Number of Pillars adorn'd with gilded Table-Work. The Pillars on the lower Stage were 38 Foot high, between which were placed 3000 Images and Statues. The Galleries and other Seats would with Ease receive 80,000 Spectators. The other Things belonging to this magnificent Structure were exquisitely rich, and brought from all those Parts of the World famous for rich Manufacturies. The Curtains were of Cloth of Gold, and the Paintings were done by the most skilful Artists of that Time. The Habits for the Actors, as also other Furniture of the Stage, were exceeding rich and fine, and in such Plenty, that he caused great Part to be brought to his Pleasure-House in the Country: But the Servants and Slaves beholding their Master's Extravagance and Excess of Luxury with Surprise and Indignation, set Fire to the House, and burn'd all the Fineries that were deposited there; the Damage whereof was computed to no less than 100 Millions of Sesterces*.

After this, *Curio*, who in the Civil War between *Pompey* and *Cæsar* lost his Life in a Quarrel, had Ambition enough to erect as fine a Theatre for celebrating his Father's Obsequies, as the former, had his Wealth answer'd his Pride; however, in order to make it a Building as much, or more admired, he contriv'd that the whole Frame, (which was built of strong Timber, and divided into two Parts or Theatres, each to hang upon

* A *Sesterce* is one Penny, three Farthings, and three Fourths of a Farthing, *English Money*; accordingly 100 Millions of Sesterces mounts to 807291 Pound, 13 Shillings, and 4 Pence Sterling.

Hooks and Hinges, besides other Necessaries to move them close front to front) should, with only removing the Scenes, turn into an Amphitheatre for Gladiators, or upon moving them back to back, exhibit Stage-Plays, and such like Diversions. All the People of *Rome* flock'd thither (as *Pliny* expresses himself) for an Adventure to break their Necks, the Weight of the whole Structure and thousands of People depending only on a single Hook, by which it hung, as it were, in the open Air.

Pompey the Great was the first who built a fix'd publick Theatre, some of its Remains are still to be seen at *Rome*: In this he was follow'd by *Marcellus*, *Statilius Caurus*, *Tiberius*, and *Titus*, of which the latter's Fabrick is still almost intire, and the Ruins of the others are look'd upon with Admiration by ingenious Travellers and Lovers of Antiquity.

Besides these Theatres and Amphitheatres spoken of, there were other Places at *Rome* for the Celebration of several Sorts of Games; they were call'd *Circi*, or *Cirques*, having a Wall of an oblong Figure all round, with Ranges of Seats for the Conveniency of the Spectators.

Several of those *Cirques* were at *Rome*; but most remarkable was the Grand *Circus*, built by *Tarquin the Proud*; the Length whereof was four Furlongs, and the Breadth of as many Acres, having a Trench of ten Foot deep, and as many broad, to receive the Water: There were Seats enough for 150,000 People. It was extraordinary beautiful, and adorn'd by the succeeding Princes, so that at last it was enlarg'd to that Extent as to contain proper Seats for 240,000 Spectators.

There were also Places built for exhibiting Sea-Engagements, and other Sports and Exercises on the Water.

The

The Camp of *Mars* was a famous Place at *Rome* on several Accounts, but in particular for the several Sports and Exercises perform'd there: The young Nobility exercised themselves in all Manner of Feats of Activity; they learn'd the Use of all Sorts of Weapons and Arms: Here they undertook Races either on Horse-back or in Chariots. It was nobly adorn'd with the Statues of famous Men, with triumphal Arches, Columns, Portico's, and other grand and magnificent Structures.

Among the publick Shews exhibited to the People of *Rome*, none exceeded in Magnificence the triumphal Entries of their Emperors, Generals, or Commanders of their Armies, after they had gain'd considerable Victories over their Enemies; these were distinguish'd into Sea and Land Triumphs, according as the Battles were fought on either. *Romulus* was the first who instituted this Ceremony, after he had vanquish'd *Acron*, King of the *Ceniniens*. He took an Ashen Pole, to which he tied the Spoils of the vanquish'd King; and having put a Crown of Laurel on his Head, rested the Pole on his right Shoulder, and march'd before his victorious Army into the Town. After him, the triumphal Entries were not only kept up, but perform'd with more Splendor; and as the Commonwealth increased in Wealth and Power, these Triumphs also increased in Magnificence. I shall omit relating the many pompous Entries that have been made since *Romulus*, and only give an Account of the Customs generally observ'd on such Occasions; as will appear from the Description of the triumphal Entry of *Paulus Æmilius*, which surpasses all others in Magnificence.

The first Day, Waggon's went by, laden with fine and rare Statues and Paintings taken from the conquered Towns.

The second Day, the fine Arms of the *Macedonians* were carried, and followed by 300 Men, also 750 Vessels of Coin, each weighing three Talents; others carried rich Cups and precious Vessels.

The third Day, before Sun-rise, Trumpeters and other Players upon Instruments walked towards the Capitol, and behind these 120 white Oxen, with their Horns gilt and deckt with Garlands of Flowers. These Victims were led by young Men, with work'd Aprons before them, carrying golden Axes on their Shoulders, which were to be made use of in the Sacrifices. Then followed the Officers, carrying Gold in seventy-seven Vessels, each weighing three Talents; also a Cup of massy Gold, garnished over with Pearls, and weighing ten Talents; all which *Paulus Æmilius* offered to the Gods. The golden Vessels of *Perseus*, *Antigonus*, and *Seleucus* were the next, with *Perseus's* Chariot, wherein was his Diadem and Arms. This unfortunate Prince's Children walk'd after, and were followed by *Perseus* himself, clad in black, attended by some of his Friends, who bewailed his Captivity. Then immediately before the Triumpher were seen 400 Crowns of Gold, which were presented him by the Towns of *Greece*; He himself appearing in a magnificent Chariot, covered with a Cloak richly worked with Gold, holding a Branch of Laurel in his right Hand, and followed by the Soldiers, who had the like Branches, and sung merry and humerous Tunes.

With Respect to this Pomp, it must be observed that the Riches of the conquered Provinces contributed much to the Magnificence of the Sight: And on this Account *Pompey's* Triumph had something extraordinary; for besides the Elephants, the silver Statue of *Pharnaces*, and the silver Chariots, there were thirty-three Crowns of Pearl, upon Tables of
Gold

Gold, with an infinite Number of other Rarities of an inestimable Value. *Cæsar's* Triumph did not appear with much less Grandeur and Magnificence; and that of *Vespasian* and *Titus* was, according to *Josephus*, very sumptuous.

Titus, who after the Taking and Destruction of *Jerusalem* departed from thence, was struck with Grief at the Desolation of a City which at his Arrival there had been one of the most glorious in the World, but now buried in its own Ruins: Being arrived at *Rome*, the People were so affected towards him, as though he had been their Father, and all the Citizens went to meet him. The Emperor *Vespasian* himself honoured his Son, in meeting him with great Joy and Gladness.

Then they proposed to make their Triumph in common, but the Senate decreed a peculiar and extraordinary one, on Account of their valiant Achievements: The Day was appointed, and an innumerable Croud lined the Streets they were to pass. The Soldiers repaired before Day-break to the Temple of *Isis*, where the Emperor lodged, and as soon as it was light, *Vespasian* and *Titus* came forth crowned with Laurel, being clothed after the *Roman* Fashion in purple Garments of Silk; they repaired to the Walks of *Octavian*, where the Senate, Captains, and Knights waited their Coming. Before the Porch a Throne was erected, with Seats made of Ivory, which they ascended, and sat down; then presently the Soldiers echo'd and proclaimed their Valour and Fortitude. Both *Vespasian* and *Titus* having received their Praises, but their Offering still expected, *Vespasian* beckon'd with his Hand, giving them Notice to be silent, which being observed, he rose, and covering the greatest Part of his Head with his Garment, performed his Devotion, and *Titus* did the like. This

being over, *Vespasian* addressed himself to the Soldiers, and having spoke to them in general, in few Words, he dismiss'd them, to go and partake of the Entertainment provided for them as customary on such Occasions. Himself and *Titus* departed from thence to the triumphal Gate, where after taking some Refreshments, they put on their Triumphal Apparel, and having sacrificed to the Gods, they went in Triumph through the City; It is impossible to describe the Magnificence, Riches, and Grandeur thereof. Every Thing that was grand, rich, beautiful, and pleasant to behold, was exposed to publick View. The vast Store of Gold, Silver, and Ivory was incredible, and bespoke the Grandeur, Power, and Wealth of the *Roman* People. Some carried fine Tapestries wrought upon various Shades of Purple, others of *Babylonian* Work wove with curious coloured Pictures; others again bore along Crowns and other Works of Gold set with Gems and precious Stones of immense Value. There were also exposed the Images of their Gods, which were not only admirable both for their Largeness and precious Matter, but also on Account of their curious Workmanship: Divers Sorts of uncommon foreign living Creatures, adorned with proper Ornaments, were also led along; even the Captives that were led in this Triumph were not beheld without Pomp and Magnificence; all that bore or conducted those Spectacles, were clothed in purple Garments wrought over with Gold, to Admiration. The Pageants that were born along in this Triumph were very large, some of two or three Stories high, and surpassed any Thing of that Kind seen before, for Richness, Beauty, and Art. Some were hung about with Tapestries of Gold, and all Things annexed to them were wrought of
Gold

Gold and Ivory. Hereon were represented the Manner of War, Battles, Sieges, &c. then followed the Pageants of Ships, and after them the Spoils taken in War, among which, those taken in the Temple of *Jerusalem*, were the most excellent: Among the rest was a golden Table of many Talents weight; also a golden Candlestick, with seven Branches; after all these was carried the *Jewish* Law which was the last of all the Spoils. Then follow'd those that carried the Image of Victory, which was of Gold and Ivory. After which came *Vespasian*, *Titus*, and *Domitian*, all gallantly equipp'd and mounted upon fine Horses; and in this Order they went to the Temple of *Jupiter Capitolinus*, where this Publick Triumph concluded.

In the Emperor *Aurelian's* Triumph were twenty Elephants that went first, and 200 wild Beasts of *Lydia* newly tam'd, with 600 Fencers, and an infinite Number of Slaves of all Nations. Then followed three Chariots, two whereof were given him by *Odenat* King of the *Palmyrenians* and by the King of *Persia*; the third was that of *Zenobia*, *Odenat's* Queen, designed for her Journey to *Rome*, whether she went indeed, but not in Triumph, as she expected, but a Slave: He had another drawn by four Bucks, which was that of the King of the *Goths*, and in which he went to the Capitol to sacrifice the Deer to *Jupiter*. *Fetricus* King of the *Goths*, walked in a scarlet Cloak, accompanied by his Son, whom he had declared Emperor but a little before. The Queen *Zenobia* was likewise very richly clad, and in golden Chains of her own making. This Triumph was attended with Hunting-Matches, Comedies, Fencing, Representations of Sea-Fights, and other publick Plays, which lasted several Days after it.

Of all the Emperors that triumph'd at *Rome*, *Probus* was the last: The Senate and People contributed to the Greatness of the Ceremony: The Emperor went out of the City near the Temple of *Isis*, where having sacrific'd, with his Head covered, the several Orders of Priests began their March, each having the Images of their Gods carried before them; then followed the Silver Chariots with two Wheels, upon which were the small Bucklers, the *Palladium*, and other sacred Things. Their Habits were long Cloaks, which trail'd along the Ground, made of blue Silk with little white Stripes in them, each carrying a Buckler on his Arm, as if they were at a Fight; three or four came out of their Ranks dancing and singing certain Verses, which were answered by the Troop; each order of these Priests, as well as they that led the Waggon or Chariots with the Statues and Paintings, had their Musicians, Pantomim's, Buffoons, and Jesters, to distinguish them from one another. There were also some in Masquerade, that shew'd extravagant Postures, and play'd on all People. The Vestals assisted at this Ceremony, accompanied with Women which danced and counterfieted Naturals; but the *Bacchantes* that followed the Priests of *Bacchus* did the strangest Things; in short, all the People strove to manifest their Joy, thereby to contribute as much as did lie in their Power, to the Solemnity of the Triumph.

But to return to the *Roman* Sports that were perform'd at their Amphitheatres, *Cirques*, &c. we may observe that they were chiefly rang'd under two general Heads, namely the *Circus Games* and the *Theatrical Games*. The former were perform'd, either in the *Circenses*, or Amphitheatres, wherein were exhibited the Shews and Combats of wild Beasts, Gladiators, Races, &c. or in the *Naumachia*,

chia, wherein they perform'd mock Sea-fights: These were Places like the Amphitheatres, spacious, and in the Form of great Basons, which they could fill at Pleasure, and were surrounded with Seats to accommodate Spectators. The *Theatrical Games* were exhibited at Amphitheatres, which were invented for the more convenient Celebration of some particular Shews, which before used to be perform'd in the *Cirques*; so that every particular Shew had its assign'd Place for the Performance thereof.

Most of the *Roman Sports* were borrowed from the *Grecians*; they much followed the Exercises of Running, Wrestling, Leaping, Throwing, and Boxing.

The *Chariot Races* were frequently kept, and the different Parties were distinguish'd by red, white, sky, and green Colours. *Virgil* gives us the best Description, when he says:

*Hast thou beheld when from the Goal they part;
The Youthful Charioteers with heaving Heart,
Rush to the Race; and panting, scarcely bear
Th' Extremes of feverish Hope and chilling Fear
Stoop to the Reigns, and lash with all their Force;
The flying Chariots kindle in the Course.
And now alow, and now aloft they fly,
As born thro' Air, and seem to touch the Sky:
No Stop, no Stay; but Clouds of Sand arise,
Spurn'd, and cast backward in the Follower's Eyes:
The hindmost blows the Foam upon the First,
Such is the Love of Praise, and honourable Thirst.*

DRYDEN.

The Exercises of the Roman YOUTHS,
Were kept up and look'd upon as other entertaining
Shews. Whole Companies of Boys, neatly dress'd
and

and furnish'd with small Arms and Weapons, were frequently mustered in the publick *Circus*. They were chose for the Generality out of the noblest Families; and the Captain of them had the Title of the Prince of Youths, he being sometimes the next Heir to the Empire; and seldom less than the Son of a principal Senator.

The Shews of WILD BEASTS,

Were chiefly exhibited in Honour of the Goddess *Diana*, she being the Patroness of Hunting. The *Romans* spared no Trouble nor Cost to have the strangest as well as fiercest Creatures brought from all Parts of the World for that Purpose. Some indeed were presented only for Shew, being uncommon Sights and Rarities, as Crocodiles, Snakes, outlandish Birds, and Beasts; others were made use of in Combat, as Lyons, Tygers, Leopards, &c. Other Creatures, either purely for Delight, or else for the Use of the People, at such times as they were allowed the Liberty of catching what they could for themselves, as Hares, Deers, and the like. This Diversion with Beasts was divided into three Classes; first when the People were permitted to run after the Beasts, and catch what they could for their own Use; the second when the Beasts fought with one another; and the last, when they were brought out to engage with Men.

The Nature of the Sport in the first Class was after this Manner: The middle Part of the *Circus* was set all over with Trees, removed thither by main Force, and fasten'd to thick and large Planks, which were laid on the Ground; and being cover'd with Earth and Turf, they represented a natural Forest, into which the Beasts were let lose out of their Caves, and the People at a Sign given by the Emperor, fell to hunt them, and carried away what
they

they kill'd, to regale themselves therewith at Home.

The Fights between Beasts were exhibited with great Variety; sometimes a Lyon was match'd with a Tyger, and sometimes with a Bull; a Bull with an Elephant; a Rhinoceros with a Bear, &c. and sometimes these Creatures were hunted by a Pack of Dogs. But the most wonderful Sight was, when by bringing the Water into the Amphitheatre, huge Sea Monsters were introduced to combat with wild Beasts.

The Men that engaged with wild Beasts, were commonly condemn'd Malefactors, which also was the common Doom to the Primitive Christians. Others hired themselves for a certain Pay, like Gladiators, and like them, had also their Schools, where they were instructed and initiated in such Exercises; and even some of the Nobility and Gentry many times voluntarily undertook to act part of these Encounters; and what's still more surprizing, the very Women were ambitious enough to shew their Courage on such like Occasions; however they were such as forfeited their Modesty withal.

In those Shews a great Quantity of Beasts were dispatch'd; in some it amounted to three or four Hundred. In the third Consulship of *Julius Cæsar*, twenty Elephants were oppos'd by five hundred Footmen; and twenty more with Turrets on their Backs, sixty Men being allowed to defend each Turret, each being engaged with five hundred Foot and as many Horse.

The Shews exhibited in the *Naumachia*, or the great Basin, was either in Imitation of a Sea-fight, or the Seamen shewed their Agility or Dexterity in Managing of their Vessels, and their Skill in handling the Oars: The most famous of these Shews was in the Time of the Emperor *Domitian*,

in which were engaged such a great Number of Vessels as would have almost form'd two complete Navies for a proper Fight. If it be true what *Lamprid* says of *Heliogabulus*, in a Relation of a Naval Fight, that Emperor caused the Bason to be fill'd with Wine, instead of Water: A Story scarce creditable, notwithstanding that Prince's prodigious Luxury and Extravagance.

The Shews exhibited by GLADIATORS,

Had their original Rise from the Custom of killing Persons at the Funerals of great Men. For the Heathens had a Notion that the Ghosts of the Deceased would be satisfied, and rendred propitious by human Blood. At first none but Slaves and Malefactors were forc'd to it, and offer'd at the Obsequies of Great Men. Afterwards, to cover that impious Barbarity under the specious Shew of Pleasure and voluntary Combat, they train'd up such Persons as they knew were necessitated, yet of a daring and resolute Spirit; and upon a Day fixt for the Sacrifices to the departed Ghosts, they obliged them to maintain a mortal Encounter at the Tombs of the Deceased.

In Success of Time, when they found the People highly pleas'd and delighted with such bloody Entertainments, they resolv'd to divert them as often as Occasion serv'd, either at Burials or on publick Rejoicings. These Solemnities increasing, the Combatants or Gladiators by Consequence grew very numerous; for in the Infancy of this Custom, their Number was but very few, and in a Shew exhibited by the *Bruti* but three Pair of Gladiators were register'd; when in *Julius Caesar's* Ædileship there were presented a hundred and twenty Pair. *Titus* exhibited a Shew of Gladiators, wild Beasts, Representations of Sea-fights for an hundred Days
together

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together: And *Trajan*, though a Prince averse to Cruelty, continued a Solemnity of this Nature an hundred and twenty Days; during which time he brought out a thousand Pair of Gladiators. Two thousand of these Sort of Men were list'd by the Emperor *Otho* to serve against *Vitellius*; and they grew at last so very numerous, that it was thought proper by the Senate to divide and send them into Garrisons, and made Laws whereby their further Growth might be restrain'd. As to their Manner of Fighting, they were dress'd in short Jackets, one having a Trident in his left, and a Net in his right Hand, with which he endeavour'd to entangle his Adversary, that then with his Trident he might the easier dispatch him. On his Head he wore only a Hat, tied under his Chin with a broad Ribbon. His opposite Party was arm'd with a Buckler and a Helmet, whereon was the Picture of a Fish, in Allusion to the Net. His Weapon was a Scymeter or Dagger. He was always upon his Guard to prevent being catch'd with the Net, which if the other fail'd he had nothing to trust to but his Heels, and run as fast as he could about the Place of Combat, till he had got his Net in order for a second Throw; but if he was overtaken by his Antagonist, he was a dead Man.

At the appointed Day for the Shew, the Gladiators were first brought out altogether, and made a Circuit round the Place, in a solemn Manner; after which they were carefully match'd by Pairs. Before the Combatants fell to it in earnest, they try'd their Skill first against one another with harmless Weapons, by Way of Prelude: This Exercise was continued so long till the Trumpets sounded, which gave them notice to enter on more desperate Encounters, and then they arm'd themselves with the usual Weapons, and engaged each other in good

Earnest. The Party who was worsted, laid down his Arms, and acknowledg'd himself conquered; yet this would not save his Life, unless the Spectators pleas'd, and therefore he apply'd to them for Pity. If the People cling'd their Fingers of both their Hands between one another, holding the two Thumbs upright close together, it denoted that they both had fought to Admiration, and for the Conqueror to spare the Life of his Antagonist; but the contrary Motion, or bending back of the Thumbs, signified the Dissatisfaction of the Spectators, and authorized the Victor to kill the other Combatant outright for a Coward. Besides this Privilege of the People, the Emperors had the Liberty of saving whom they pleas'd, when they were present at the Solemnity. After the Engagement, there were several Marks of Favour conferr'd on the Victors, and a Present of Money, which he gather'd up among the Spectators: But the most common Reward was, in case they were Slaves, to have their Freedom; and were under no Obligation of any further Performances, but applied themselves in training up young Gladiators. The Freemen who had hired themselves for these Shews, had the Liberty to hang their Arms up in the Temple of *Hercules*, the Patron of their Profession; and were exempted from any further Service. But these Rewards had the ill Consequence, that Knights and Noblemen, and even the Senators themselves were at last not asham'd to take up the same Profession, and put in for a Share of this Privilege to be kill'd in Jest: Some indeed were driven to it to keep themselves from Starving, after they had squandred away their Estates, and others to curry Favour with the Emperors: So that *Augustus* was forc'd to command by a publick Edict, that none of the Senatorian Order should turn Gladiators; and

and soon after he laid the same Restraint upon the Knights. But after this Emperor's Death, those Edicts were so little regarded by his Successors, that *Nero* presented, if we may believe *Suetonius*, at one Shew 400 of the Senatorian, and 600 of the Knights Order.

But what increases the Admiration, is that the Female Sex had Courage enough to engage in those publick Encounters, especially in the Reigns of *Nero* and *Domitian*. *Juvenal* exposes their masculine Exploits on this Occasion in his Satyrs after a severe Manner, when he says:

*Oh what a decent Sight 'tis to behold
All thy Wife's Magazine by Auction sold!
The Belt, the crested Plume, the several Suits
Of Armour, and the Spanish Leather Boots!
Yet those are they that cannot bear the Heat
Of figur'd Silks; and under Sarcenet sweat.
Behold the strutting Amazonian Whore,
She stands in Guard with her right Foot before:
Her Coats tuck'd up; and all her Motions just:
She stamps, and then cries, Hab! at every Thrust.*

However these Female Combatants were not the most inconsiderable Performers; there were yet other Sets, far more ridiculous, which were the Dwarfs, who encountring one another or the Women at these publick Diversions, gave a very pleasant Entertainment.

I shall conclude this Matter with taking some Notice of

The ROMAN STAGE-PLAYS.

These were divided into four Kinds, viz. Satire, Mimick, Tragedy, and Comedy. The City of *Rome* had been built above 400 Years before there
was

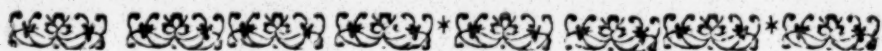
was any Entertainment exhibited on the Stage: Mirth and Jollity first paved the Way for them; and from a gross and rustick Kind of Raillery, as well as reproaching one another *ex tempore* with their Failings, and casting some Reflections on the Company present, Encouragement in the Freedom of Speech at Merriments was allowed even to Slaves against their Masters: We can form no better Notion of this Kind of unpolished Farce, than by observing a Company of Clowns, on Holidays dancing in a lubberly Manner, and in Jest upbraiding one another in doggrel Language with their Defects and Voices, and Stories they have heard of one another at Publick Houses or Barbers Shops.

These rough-cast and unpolished Dialogues were the Entertainments made use of for diverting the Publick for a hundred and twenty Years together when the People began to be better bred, and entered on some Rudiments of Conversation, refin'd their Language and Poetry, and left off those Mixtures of Obscenity in their Representations; they adorned them with Compositions of Musick and more regular Dances; and thus the Dramatick Performances were improved from Time to Time; Actors fitted themselves compleatly either for Tragedy, Comedy, or Mimicks; so as to receive the Applause of all the Spectators. *Laberius* being a Person of the *Æquestrian* Rank, and threescore Years of Age, acted the mimick Pieces of his own composing in the Games which *Cæsar* presented to the People; for which he received a Reward of 500 Sesterces, and a gold Ring; by which he recovered the Honour which he had forfeited by performing on the Stage.

The *Roman* Tragedies and Comedies were chiefly borrowed from the *Grecians*: The Habits of the Actors and Scenes were suited to the Country the Plot

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Plot was laid in. If in Tragedies, the Plot was laid in *Greece*, the Actors were habited according to the Fashion of that Country : In the Comedies that were properly *Roman*, such Actors representing Persons of Quality had the Liberty of wearing the Purple Gown, and stately Palaces and Edifices were exhibited in the Scenes ; when on the Contrary low and ordinary Buildings were expressed in the Scenes where the Actors represented a low Life ; and thus they fitted every Scene according to the Nature of the Plot.



Hamburg, —

S I R,

THE agreeable Conversation I meet with, in this great and flourishing City, has induc'd me to stay for some Time longer than I at first intended. I had t'other Day an Opportunity to be among some other Gentlemen, in Company with a learned Physician of this Place, who in discoursing on the strange Examples of Cures perform'd by Things intirely condemned in a regular Way of Practice, explained himself in the following Manner :

It is but a few Months ago (said he), when a Nobleman's Lady informed me, that among her Tenants a Woman being dangerously ill of a violent Fever, and having a great Desire for some Vinegar, in order to quench her Drought, her Husband in Compliance had oblig'd her with a whole Quart ; which having drank up with great Eagerness, she had revived, and was restored to her former Health : This Lady at the same Time asking
my

my Opinion, whether the Husband in doing so had not an Intent to kill his Wife; I answered, that I could not conjecture such an ill Design by this Action, since the Vinegar was the only House Remedy he could have applied to, and without which she 'tis very likely, would have died. The Lady seemed surprized at my Reply, and believed me to be only in Jest, 'till I convinc'd her of my Sincerity, by undeniable Arguments.

I must tell you, Gentlemen, continued the Doctor, there are many of my Profession, nay celebrated Physicians, who would not only deem such a Cure very strange, but maintain it to be Heterodox, and Madnes: They persuade themselves and other People that taking of Vinegar is very hurtful, and stand in Admiration when they see People feed upon Sallads, without Apprehension of endangering their Health, nay even Life itself; but these Gentlemen neither consider rightly the natural Causes of the Distemper, nor the proper and wholesome Remedies it requires. I will not tire your Patience by enlarging on this Subject, but only observe, that the Neglect of *acid* Medicines in putrified Inflammations, contagious Distempers, and acute Fevers, is a great Oversight, and that many Patients by Means of the *Alexipharmaca*, *Bezoardica*, &c. if not been sent to the Grave, have been brought to an ill State of Health.

Another Gentleman who was a Merchant from *Courland*, seemed to be well pleased with the Doctor's Notion, and said, that in his Country the poor Peasants stood a better Chance for their Lives, in Case of Sicknes, than the Gentry or People who lived in Cities; for, says he, the former go by their own Experience, and compare the Practice and Traditions of their Forefathers with the Circumstances of the Patient, and having duly considered

dered about the Matter, resolve within themselves, without consulting a regular Physician, (for of those there is none) what Remedies to use; they being a very obstinate People, will confide more in their own than other Peoples Senses, for what they have themselves experienced, no Man is able to persuade them to the Contrary.

Then being desirous to be a little more inform'd of the *Courland* People, and their Manner of Living, I desired the Gentleman, if he pleased, to give us some Account of his Countrymen; which he was very ready to do, and expressed himself in the following Manner: You must know, said he, that the better Sort of the Inhabitants in the principal Towns and Cities are as polite and well educated as in other *European* Countries; they are provided with regular Physicians, Lawyers, and Priests; they go to Church as finely drest, as they do here at *Hamburg*; they have Dancing-Masters, Fencing-Masters, Peruke-Makers, Pastry-Cooks, Milliners, Confectioners, Taverns, and other such Necessaries of a polite Life, to which the Peasants in the Country are utter Strangers; for when they come to Town, it is only on Account of fetching some Money from thence, and return more satisfied to their homely Cottages, than when they sat out from 'em. But nevertheless those Peasants are a very subtil People, and tho' they neither read nor write, it may be question'd whether they are not as good Philosophers in natural Causes, as those who live in Cities, and profess themselves as such: I give you Gentlemen leave to judge, after I have related what is necessary to make good my Argument.

The Country People in *Courland* are for the generality Peasants, who follow Husbandry, manure the Land, rear up Cattle, &c. and in order to regulate their Business with good Management and

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proper Care, they endeavour to inform themselves by the preceeding Signs of Wind and Weather, and other natural Occurrences: As for Example;

Concerning THUNDER.

The ancient *Courlanders* as well as *Prussians* were gross Idolaters, for they not only worshipped all the favourite Gods of the *Germans*, but paid Adoration to sacred Groves, Meadows, Forests, Trees, Mountains, Hills, Springs, Morasses, and large Stones, also to the Sun, Moon, Stars, Serpents, Toads, and other visible Creatures which to treat upon in particular, would be too tedious: But Thunder belonging to natural Philosophy, I shall give a short Account thereof. Both *Courlanders* and *Prussians*, when formerly they worshipp'd Thunder as their Idol, called *Perkubn*, they carried a Flitch of Bacon on their Shoulders, crying: *Perkubn ne darr man pec mannulauku ne kahdu skahdu es tew detschu scho sako speki, i. e. Perkubn if thou refraineſt, and doſt no Hurt to my Field, I give thee this Flitch of Bacon*; and when the Thunder ceased, they devoured the Flitch of Bacon among themselves. These People believed that in Opposition to *Perkubn* there was another Deity, called *Johds*, and judged the Thunder to be an Engagement between *Perkubn* and *Johds*; and when the former had triumphed, the latter retired in the Hollow of a Tree, House, Steeple, &c. but *Perkubn* pursuing him, struck the Place wherever *Johds* went to hide himself; and to prevent *Johds* flying in the Peasants Houses, and to avoid the Misfortune, they used to set a Pot turned Upside down before the Threshold of their Door, as is the Custom observed to this Day among many of those People; especially the old Ones, and thereby cry out, *Perkubn* pursue *Johds*. The Prefage for Thunder-
Weather

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Weather they take to be the following: When the Eels come on Shore and crawl about on dry Land: When the Fowls grub and scratch in Ashes or Sand, and lay their Feathers in order with their Bills, or beat often with their Wings: When the Cats frequently lick their Paws, or Hair, or else frisk about and make strange Gambols with jumping and dancing. Thunder is commonly discharged by Winter: After the first Thunder, the remaining Ice in a River sinks. When the Clouds appear in various Figures, it is a Sign of Thunder; if black, they forebode hard Thunder Weather, without Lightning.

Of LIGHTNING.

When in the Night Time it lightens from North, it is attended with a heavy Shower of Rain. Much Lightning without Rain is hurtful to young Crops, especially to Wheat. Red Clouds are Forerunners of Lightning.

Of WIND.

If the Sun sets in light red Clouds, it denotes Wind: On that Side where the Shine about the Moon breaks, from that Quarter one may expect the Wind: When the full Moon is of a reddish Colour, it forebodes Wind; or from that Part where the Stars are seen to shoot or clear themselves: When the Night before New Year's Day the Wind is high, it prefigures great Sicknefs: When the Dogs turn themselves on the Ground; when the Geese fly Eastwards, when the Sea-Dogs are seen to play in Numbers on the Surface of the Sea; when Crows dip themselves in Water, or the Geese pick their Feathers, and fly South, if the Wind rises North, or North, if the Wind rises South, all those Signs

H h h 2

fore.

forebode a high Wind. The South Winds commonly bring hot Weather.

Of RAIN.

When the Women are incommoded and bit with Flees ; when the Sun at rising is very red, and turns blackish upon it ; when the Sun Beams at Rising are mixt with black Clouds ; when the Sun Beams are scorching ; when red Clouds are hovering about the Sun ; when at Rising or Setting, the Sun shoots long Beams ; when the Sun at Setting is hid ; when the Horns of the new Moon are dark ; when the Disk of the Moon is blackish ; when the Moon has a Shine ; when the Stars don't twinkle ; when the Stars have Shines about them ; when the seven Constellations shine darkish ; when after a great Storm a Calm ensues ; when the Dew rises ; when the Bubbles remain for some time in Rain on the Water ; when the Fog rises ; when it lightens from the North ; all these presage Rain. When in the Morning it begins to rain with an Easterly Wind, it is a Sign it will hold on for all Day : When the Candles sparkle more than usual ; when the Salt grows damp ; when the Hills smoak, it signifies Rain ; when the Flame of the Candle, and the Cob-webs are in Motion in still Weather, it forebodes both Wind and Rain.

Of FINE-WEATHER.

When the Sun sets bright and clear ; when the Shine about the Moon is thin, transparent, and soon vanishes ; when the full Moon shines bright ; when the Stars clear themselves ; when the Fog falls ; when the Tops of the Hills are bright and clear.

The Nights on which happens the Change of the new Moon are warmest.

Much

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Much Fog is unwholesome, both for Man and Beast.

The shooting of Stars on different Places signifies unsettled Weather.

About *Michaelmas* they inspect the Acorns, and if the Inside is clear and fine, it signifies a cold Winter, and a fine Summer, also a good Corn Year; if they find a Spider in them, they expect a good and happy Year; if a Fly is found therein, then it denotes warm and dry Air, and a midling Crop; if a Worm or Maggot, a good Year. Fire-Sparks sticking to the Pot after it has been taken from the Fire, signifies Wind; when the Fire on the Hearth burns pale, or the Smoak ascends thick through the Chimney, 'tis a Sign of Rain.

When the Cattle at Noon Day gasp at the Air, it forebodes Rain; when Hogs move Straw backwards and forwards; when Dogs turn about; when the Dogs and Cats eat Grass; when the Dogs scratch up the Ground; when the black Cattle lick the Hoofs of their Feet, or lay on their right Side; when Swines continue longer than ordinary in the Mire; when the Horses move their Ears, or rub their Backs on the Ground; when the Butterflies are plentifully about; when the Rain-Worms come out, and crawl upon the Ground; when the Flies and Knats are troublesome; when the Ants remove their Eggs to another Place; when the Mice run much backwards and forwards, and squeek; when the Sheep in the Evening as they are drove in, are eager in eating of Grass by the Way; when the Goats or Weathers push much against one another; when the Calves caper and jump about; when the Geese in fair Weather gather in one Place, and with a loud Noise hasten to their Meat, or beat their Wings often in the Water; when the Nightingale
sings

sings sooner than ordinary before Evening; when the Sparrows in the Evening make a great Noise; when the Cocks beat their Wings; when the Martins fly backwards and forwards against the Walls; or in their Flight touch the Ground; when Peaks or Cocks often make a Noise; when the Dogs are still and melancholy; when the Ducks make a Spattring with their Wings in the Water; all these are Signs of Rain. I could tell you many more of such Notions my Countrymen have, and by which they regulate their Business with more Assurance than we do by our Almanacks; but as I believe to have trespassed too much upon your Patience already, I shall proceed no further.

He was told by the Company that far from being tired with his curious Account, they were highly delighted therewith, and pray'd him, if it was not too much Trouble, to inform us about some other Matters and Customs of that People.

Gentlemen, said he, with all my Heart, and I will be as brief as possible. I could say much of their Management in Agriculture, &c. but as that would only lengthen out my Discourse to little Purpose, I shall omit it, and only mention some odd Customs my Countrymen still observe among themselves.

The *Christmas*-Eve is kept among the *Courlandish* Peasants with several superstitious and ridiculous Customs and Ceremonies; among the rest, they lay a great Log on the Hearth, and let it leisurely burn till the next Morning; what remains they lay up carefully till the next Spring: Then they split some Pieces, or chop some Chips of it, and fling them a-cross the Entry of the Gateway, through which their Cattle the next Day must pass into the Common: Such of the Cattle that hit their
Legs

Legs against the Chips, will absolutely either die, or be devoured by the Wolf ; or at least receive some Hurt or other.

On the same Eve, the single Men and Maidens drive their Sport, by informing themselves whether they shall be married that Year or no: The Maids go into a Sheep-fold in the dark, and what they first lay hold on, they bring out ; if it happens to be a Ram, then she promises herself before the *Chrismass* following a Husband, but if a Sheep, she concludes she won't be married that Year. The young Men do the like ; if they take hold of a Sheep, they promise themselves a Sweetheart or a Wife ; but if a Ram, to continue Batchelors for all the next Year. They have also on that Eve a Custom of melting Wax, and pouring it into clean Water ; and from the Forms and Figures it makes, they prognosticate many strange Things that shall happen as to Marriages: Whether the Party will be young or old, rich or poor, how many Children they shall have, and whether they will be Sons or Daughters ; and such like Stuff. But all these merry Gambols they perform with panick Fear, lest the Parson of the Parish should be informed thereof, who always shews himself very angry at such People as he can discover to be guilty of such Follies ; but the People are commonly true to one another, and can keep Secrets.

October is in their Language call'd *Deewa Deenas*, i. e. Gods Days, because at the latter End of this Month the *Courlanders*, after they were converted to the Christian Religion, continued their former idolatrous Custom of Feasting the Souls of the Deceased, by calling them out of their Graves to be fed. They first prepared the Table on which the Victuals was to be placed, and if it had not been cleaned all the Year before, it was then thoroughly scoured,

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scoured, and placed in a private Room, Shed, or Barn; then it was spread over with a clean white Table-Cloath or Sheet, and furnished with such Victuals, the best they could afford; then they called the Deceased by their Name, as *John, Betty, Catharine*, &c. and invited them to come there, and eat what was prepared, but not to go upon their Fields, nor do them any Hurt.

It has often happened that when in the Night-time the Dogs have had the Scent of the Victuals, they have forced their Way into the Barns, eat up all what was prepared, and afterwards when the People of the Feast seen their Dishes empty, have rejoiced, and taken it as a good Omen, since the Souls had vouchsafed to partake of what they had provided. But this superstitious Custom having been much preached against by the *Lutheran* Ministers, it is now seldom heard of, though it is still practised up and down the Country in a private Manner.

The same Month is chiefly spent in Mirth and Jollity, and most Weddings are celebrated at that Time. The *Courlanders* have a Custom to marry at any Time of the Year, however the young Couple are not allowed to bed together till the Wedding Feast is over, were they to put it off for a Couple of Years. The Peasants, for the Generality, are very illiterate, and very much addicted to superstitious Follies, as Witchcraft, Sorcery, &c. and all that can be said in their Praise is, that they understand Agriculture and Husbandry as well as any Nation whatsoever.

Here the Gentleman was interrupted by a *Savoyard*, who asked us, whether we were disposed to see his Raree-Show he had in a little Box; and upon inquiring what it was, he open'd it, and out jump'd two Ferrets: He then playing upon his little Turn-Organ,

Organ, and joining his Voice to it, made a Musick agreeable enough for the Ferrers to move and dance by. After they had performed a little while, we dismissed the Fellow and his Rare-Show, however, when he was gone, our Discourse turn'd upon the History of those Creatures; and the Doctor who had already entertained the Company before, was pleas'd to give us the following Narrative of those Animals.

Amongst the many Authors, says he, who have attempted to write the History of Animals, we don't find one that has given us a tolerable Account concerning this Creature; and as they are found defective in this, no doubt but upon examining all the rest, they will be the same. *Aristotle*, who was the first that attempted to furnish the World with a History of the known Animals, and very well paid for his Trouble by *Alexander the Great*, shews himself but very imperfect in his Performance, notwithstanding the Advantages that offer'd to his Assistance in that laudable Undertaking. *Gesner* has given himself a vast Deal of Trouble to little Purpose; he has collected a World of Things, but if one comes to inquire about any Thing material, there is nothing to be found. And as he has fill'd his Works chiefly from *Columella* and other Authors, and inserted Things by Hearsay, without examining into the Truth thereof, he has interspersed a great many fabulous Stories, so that a judicious Reader will find it a difficult Matter to distinguish the good from the bad, or the Truth from Falschood. *Aldrovandus* has also given himself no little Trouble, to shew his Learning in the great Works he has communicated to the World, though it must be own'd that less Volumes would contain them, were all the needless Matter left out. But to come to what I propos'd, namely to give you

The particular History of the FERRET.

You have seen its Shape and Make; they being yellow and reddish, intermixt with black, but lighter towards the Belly, where it is all white: Their Hair lies smooth, and very tight to the Skin: They harbour in the Depth of the Earth, particularly in clayish Grounds, and such as are close and free from Sand, not apt to fall in; in these they dig their Habitations with their Snout very deep, dividing it sometimes in several Apartments, so that one serves them for a Magazine, and others for their Lodgings: They close up the Entry to keep out, not only the Light, but also the cold Winds and Weather in the Winter Season: In colder Climates they go five or six Foot deep under Ground, when in some Parts of *France*, or warmer Parts, they don't dig half that Depth; and the poor People, who go in search after their Magazines of Corn, can tell whether there will be a hard or mild Winter, by the Depth of those Creatures Lodgings.

Their ordinary Food is the Fruit of the Fields, particularly Pulse, and wherever these Creatures are plenty, the Farmers are greatly damaged; for it has been observ'd, that after the Pease have been cut down and left for two or three Days, the Pods have been gone, and only the Straw left; they have robb'd whole Fields of the Ears of Corn, and left only the Stalks or Straw standing. In Vineyards also they do great Damage, for in and about some have been found harbouring above five Hundred. What a Quantity of Grapes this Number must have carried off may be guess'd by one that was in his Way to the Magazine knock'd down by a Peasant; in whose Chops he found as many Vine-Berries as would fill both his Hands. The
Gourds

Gourds or Pumpkins in Gardens have been quite hollow'd out, and when the Owner has come to cut them, found nothing but the empty Shell.

They carry great Quantities of Provision to their Lodges or Magazines, to subsist upon in Winter; and not contented with their common Food, which is Corn and Pulse, where their Number has been extraordinary, and one has robb'd another of his Store, they have carried in Grapes from the Vineyards, and done incredible Damage: By digging up their Holes, sometimes four or five Pecks of Vine-Berries have been found, which they most artfully break off with a little Stalk to it, in order to prevent their being mash'd or broken: The same Precaution they use in laying up their Corn and Pulse; for after they have been dug out of their Holes, it has been found that with their Paws and Backside they have patch'd the Earth about the Magazine so close and tight, as to keep off the Damp as much as possible. In some of those Hords the Peasants have found above eight Pecks of mixed Corn, Rye, Oats, Wheat; also of Pulse, Pease, Beans, &c. This has been distributed among poor People, who made no Scruple to convert it for their own Eating, or feed their Poultry, Horses, or Hogs therewith. The Meat of the Ferrets has been dress'd and eat by some People with a good Appetite, and without sustaining any Disorder, though it is no fashionable Dish; and it is my Opinion that the Meat of those Creatures may be as good and wholesome as that of Mice and Rats, which last in particular were so much admired by the *Romans* as to be counted a delicate Dish, and was only made use of in grand Entertainments.

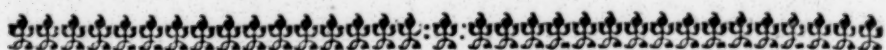
These Creatures, although they are look'd upon with Contempt, when compar'd with nobler Animals, as Elephants, Lions, &c. yet their Actions

shew that they are indued with no less reasonable Faculties than any of them. It has been observ'd by a Gentleman who has made it his Business to inquire into their Nature, that they are much addicted to Covetousness, and even endeavour to debar the Females from partaking of what is provided; and when they are dug after, they will defend their Stock to the utmost of their Power, and if possible, be reveng'd against the Disturbers of their Possessions: We have had Examples that sometimes the Searchers have been drove to Flight; and it is dangerous to irritate them, for they will make nothing of flying in one's Face, and even attack a Man on Horseback. Their chief Enemies are the Dogs, for the least Hold they take of the Ferrets, they are sure to keep them, the Hair being so tight to their Skin, as prevents their Escape. The Rats are also deadly Enemies to them, who often attack them in their Habitations, kill them, and then live upon what they find provided. On the other Hand, the Ferrets play the same Game with the Rabbits, they pursue them in their Holes; and for this Reason the Rabbit-Hunters make use of Ferrets to drive them out into the Warren. That Ferrets have a Sort of Dialect whereby they understand one another, is without Doubt, and apparent from daily Observations; but this must be taken in no other Sense than what is common to all other Animals, who (have as we may say) their particular Language or Sound whereby they convey their Mind to their Mate: This we see frequently in Cocks and Hens; for the Cock's Noise to the Hens, when he callsthem to him, is quite different to what it is when he gives them Notice of a Kite, or any other Danger: The same is observ'd in the Hen towards her Chickens; and those Languages of Animals, by frequent Observations, may be learn'd

learn'd and understood. We want no Authors to affirm, that *Solomon* did understand the Language of every Animal; and that *Apollonius* was indued with the same Wisdom. *Porphyrius* will make us believe, that not only he himself, but also *Melampus Tiresias* knew that noble Art: The same *Appollonius*, as we are inform'd, went once with his Disciples without the City Walls, and seeing a Parcel of Sparrows together, one, as it were, chatter'd to all the rest, whereupon they took their Flight all together; and *Appollonius* turning to his Disciples, told them how that Sparrow had inform'd the rest that an Ass loaden with a Bag of Millet had fell down in the Fields, whereby the Bag was rent, and the Millet spilt, wherefore he had invited them to the Feast; which the Disciples after inquiring had found to be fact.

Another Curious Account, was given in this Conversation, concerning the History of the wonderfull Animal, the Beaver; which shall be inserted after we have diverted the Curious Reader with some other Subjects.





*The Conclusion of the extraordinary RE-
JOICINGS and ENTERTAINMENTS at
Dresden, on Account of the NUPTIALS of
the present King of Poland and the Arch-
duchess of Austria.*

Sept. 17th, **T**HE King order'd the Merchants and Mercers to bring all Sorts of rich Stuffs and other Goods for the intended Fair-Feast; at the same time his Majesty gave Tickets to be delivered to those which he design'd for that Entertainment, and then went to Mass: At twelve o'Clock his Majesty repair'd to the Great Garden, and din'd there; at the same time the March of the Janizaries to the Prince's Garden had begun; and after Dinner the King in Person went thither and order'd every Thing for the Fair, whilst the Janizaries advanc'd to the Garden in the following Order:

1. An Officer on an *Arabian* Horse, in very rich Attire.
2. Twelve Drummers with large Drums, after the *Turkish* Fashion; twelve Pipers, and twelve with Plates, sounding one against another.
3. An Officer on Horseback, in a very rich *Turkish* Dress; after him follow'd 300 Janizaries, drels'd in red and white, with their Ensigns and other Officers: An Officer follow'd the Rear. They were rang'd before the Great Garden in two Rows up to the Bridge.

At two o'Clock arriv'd the Prince, and at four the Queen and the Princess. They were receiv'd by his Majesty, and conducted to a Theatre, where sixteen *Italian* Dancing-Masters presented themselves,

selves, and with loud Huzza's wellcom'd the Royal Company: They were dress'd in red and yellow Waistcoats, green and red Breeches, and on their Head they wore Turbans: They first danc'd in a Round, and made several Tunes, with clashing of Hands; then five made a Pyramidical Figure, standing upon one another's Shoulders for some time; after which they danc'd: This being over, they form'd a Pyramid in this Manner: First, five of them rang'd themselves in a Row; then four others mounted their Shoulders; on their's again mounted three; upon the three two, and upon the two, a Lad of about ten Years old. Having stood for some Time in this Posture, they jump'd down one after another, and danc'd. Then they rang'd themselves as before, first five in a Row; on the Shoulders of which mounted four; on the four three; on the three two, and on the two one: Having form'd in this Manner a pyramidical Figure, the little Boy climb'd up to the uppermost, on whose Head he stood with his Head, his Legs perpendicularly stretch'd out; then turning himself, stood on his Feet upon the other's Shoulders: This being a Sight of a very extraordinary Nature, so it was admired by every one that saw it. After this Entertainment the Court took a Walk in the Garden, whilst the Illuminations were lighted in the House, and every Thing got ready for the Table. The Head Table was in the Shape of a Half-Moon, and besides this there were seven more. At eight o'Clock they went to Supper. In the mean time the Illuminations were lighted in the Garden: The Alley from the Shooting-Lodge to the Mark was lined on both Sides with Lamps, and about the Garden were above five hundred large Wax-Torches, which made the Place as light as if it had been Day. After Supper the King, Prince, and the
rest

rest of the Company repair'd to the Shooting-Lodge, where they diverted themselves with Shooting at a Mark: Every Time the black Mark was hit, the Kettle-Drums were heard; a Fire Pleasure-Ball flew up, and dispersed itself in the Air with Crackers: This Diversion lasted till two o'Clock in the Morning, when the Prizes were distributed to those that had shot into the Mark. In the mean while the Ladies and some of the Gentlemen were diverting themselves with Dancing in the great Saloon.

Sept. 18th, Preparations were made for the great Hunting-Match, after fourteen Days had been spent in driving the Game together, and inclosing them between Linnen Partitions: A few Days before, the rest of the Hunting Screens were fixed, and Fences were drawn over the River *Elbe*, with some Openings left to drive in the Game. At one o'Clock his Majesty arrived there with the whole Court. At two o'Clock came down the River a fine Ship, representing the Sun, which was drawn by four Sea-Horses: Herein sat *Diana*, attended with vocal and instrumental Musick: After the Musick was over, they landed near the Hunting-Lodge, where was the King and the rest of his Court. Upon this the Game, which amounted to 300 Heads, were drove into the River, and the Sport began: Such of the Game as made to the Land, were received by the Huntsmen and their Dogs, who killed some of them, and drove the others back into the River, where they were pursued by Huntsmen in Yatches and Pleasure-Boats: The King and the Prince withdrew at four o'Clock; at six the Sport was over, and what was not shot of the Game, was drowned. At seven o'Clock there was a Comedy, with which ended the Entertainment for that Day.

Sept.

Sept. 19th, was the Day fixt for the grand Opera ; but one of the principal Actors being out of Order, nothing was done ; however Preparations were made in the Zwinger Garden, with erecting of Booths, Scaffolding, Stages for Players, and Rope-Dancers.

Sept. 20th, betimes in the Morning, the King repaired by himself to the Garden, to inspect the Preparations made for the Afternoon's Entertainment. There were sixteen Pyramids of equal Height, which were illuminated with Lamps ; and where used to stand the Fountain and Orange-Trees, were built Shops, painted over with Orange Colour. On the right Wing were drawn Lines on which the Rope-Dancers perform'd their Exercises ; On the left Wing were two Stages, on one of which the Company of *Italian* Dancing-Masters represented *La Force de Hercule* ; and on the other was a Mountebank with his Harlequin ; in the lower Hall was a Puppet-show ; and opposite to it a Seraglio of Wax-Work : The whole Garden was illuminated with 65,000 Lamps and Candles.

At twelve o'Clock the Janizaries drew up, and were placed as Centries all over the Garden : At one o'Clock the Companies of Cadets were posted about the Gallery : At two o'Clock the Spectators began to come, and every Body was admitted.

At six in the Evening came Count *Vitzthum*, who was followed :

1. By two *German* Flutes and eight Hautboys, twelve Violins, and two Bass Viols : The Musicians were clothed in Blue, trimm'd with Silver.
2. The Chamberlain of the Household, with thirty Pages, two and two, dress'd like Peasants, Servants, and Cooks.
3. Seven Ministers of State dress'd in Peasants Habits of Violet Velvet

4. The Host and Hostess, as the Bride's Father and Mother, which were the King and Queen; and their Lasses, which were the Court-Ladies, all cloathed in Velvet trim'd with Gold.
5. The Prince and Princess, in *Persian Habits*, attended by ten Couple in the same Dress.
6. The Prince and Princess of *Hesse*, in rich *Turkish Habits*, with ten Pair in the same Dress.
7. Ten Pair of *Egyptians*; ten Pair of *Africans*; ten Pair of *Blackmoors*; ten Pair of *Indians*; ten Pair of *Spaniards*; ten Pair of *French*; ten Pair of *Polanders*; ten Pair of *Hungarians*; ten Pair of *Chinese*, and ten Pair of *Americans*, all in their proper Habits, both Men and Women.
8. The Dancers, in various Habits, representing the different Handicrafts: The whole Train was closed by a Company of Peasants in green Habits.

The March began from the Court over the Bridge, lined on both Sides with Grenadiers, till the Opera-House. At their Arrival in the Garden they halted to see the Rope-Dancers perform their Agility of Body: Advancing a little further, they were entertained by the *Italians* who represented *la Force de Hercule* in the piramidical Way, as has been observed already; then they were diverted by the Mountebank, and Harlequin: Not far off was a Cock Pit, where five Pair of Game-Cocks were fighting: In the mean while the Candles and Lamps were lighted, and never were Illuminations equal, much less exceeding those. After the Company had stay'd for some time in the great Hall, and seen a Puppet-Shew, they withdrew from thence into the Seraglio, which was hung with costly *Turkish Tapestries*; the Great Sultan with his Ladies, and several others, sitting after the *Turkish* Fashion on Cushions under a Canopy: All these Figures were made of Wax, dressed in their proper Habits.

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From thence they withdrew to the Grotto, call'd the Bath, where they rested themselves: In an adjoining Lodge was opened the Drawing of the Lottery, where the Ladies drew Lots, and the Prizes were distributed, which amounted to no less than 60,000 Crowns: Then the Trumpets and Kettle-Drums gave Notice to repair to Table, where every one took his Place. His Majesty being the Host, was very diligent in attending his Guests at every Table, of which there were sixteen in Number; where all Strangers were welcome to partake of the Plenty provided on this Occasion. The Entertainment being over, the King march'd before, follow'd by the Musick and his Guests, and went to the Fair, where all the Shops were open'd: Here they saw a Tooth-Drawer, who made a great Harangue; at another Place was a Lad and a Lass on a low Scaffolding, set out with Pictures, singing and selling of Ballads; some were eating and drinking; some play'd at Dice; some drank Coffee; Toys and other Commodities were expos'd to Sale; all was alive and merry; and this delightful Scene lasted till three o'Clock in the Morning, to the great Satisfaction and Pleasure of all the Company.

Sept. 23d, was the Lady's Feast, and an Entry of the four Seasons of the Year. The Knights and Ladies repaired to the Giants-Hall, and the Chariots and Horses waited in the great Court; in the mean while Preparations were making in the great Garden. After the Company was all ready, the Cavalcade proceeded in the following Order:

The Red BAND.

1. A Knight on a prancing Horse, in a red *Roman* Habit, with Silver, and a silver Truncheon.

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2. A Master of the Horse, in the like Habit, with a blue Scarf.
3. Twelve Trumpeters, and one Pair of Kettle-Drums.
4. An Herald.
5. Four and twenty Leading-Horses, three and three, with rich Coverings.
6. A Lieutenant General.
7. Eight Major-Generals, all in Red, with white Plumes of Feathers on their Hats.
8. The King, on a white Horse, in a Rose colour'd Habit; on his Head a particular Covering, with Plumes of Feathers, and Jewels of immense Value: At his left Hand rode the Prince.
9. Her Highness the Princess, in a particular open Chariot; the Horses very richly adorn'd, and their Harnesses set all over with silver Bells: She was dressed in a Rose-coloured Sattin, embroidered with Silver. In her Hand she held a Sun-Screen, and was attended by six Running-Footmen, in their proper Habits, who carried Lances.
10. Two Knights, with their Running-Footmen.
11. Eight Chariots, of red and white Colour, in which sat the Ladies attended by Running Footmen.
12. A Groom of the Horse in a *Roman* Habit.
13. Eighteen leading Horses, led by Running-Footmen, three and three.

The Blue BAND.

1. The senior Duke of *Barby*.
2. The Duke of *Wurtemberg*.
3. The Dutchess of *Wissensfels*, conducted by Count *Flemming*.
4. Six Knights in *Roman* Habits, and their Running Footmen.
5. Eight

5. Eight Chariots, Blue and Gold, wherein sat the Ladies.
6. Eighteen led-Horses, dressed up in the same Colour.

The Green and Gold BAND.

1. The Princess of *Hesse*.
2. The Duke of *Holstein*.
3. A *Polish* Lady, conducted by Prince *Henry* of *Saxony*.
4. Six Knights, in *Roman* Habits.
5. Eight Chariots with Ladies, attended by running Footmen.

The Yellow and Silver BAND.

1. The Duke of *Weissenfels*.
2. The junior Duke of *Barby*.
3. The Princess of *Culmbach*.
4. Six Knights, in *Roman* Habits.

Then followed,

1. An Herald.
2. Twelve Trumpeters, and one Pair of Kettle-Drums.
3. Eight Marshals de Camp, two and two, with Truncheons.
4. A Master of the Horse.
5. Twenty-two led Horses, dressed up in Yellow, led by Grooms in *German* Habits.
6. A long Waggon, on which were Hautboys and Horns, dressed in *Roman* Habits: The Driver in a Running-Footman's Dress.
7. A Chariot, red and silver, drawn by six Horses.
8. A Ditto, blue and silver.
9. A Ditto, green and gold.
10. A Ditto, yellow and silver.

All

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All these were long and open Chariots ornamented, on which sat the Nymphs, attended by Cavaliers and Ladies, six in a Row.

11. *Venus* and *Cupid*, in a fine long open Chariot, red and gold, the Back whereof in the Form of a Scollop-shell, with Nymphs, &c.
12. A long Chariot full of Ladies and Cavaliers, dress'd like Gardners, in a Carnation Colour, representing Spring.
13. A Ditto, like Reapers, representing Summer.
14. A Ditto, like Fruiterers, representing Autumn.
15. A Ditto, dress'd like the People in the Northern Climate, representing Winter.
16. Three long Waggon's with *French* Comedians.

In this Order the Train went to the great Garden; and being rang'd in their proper Places, the Signal was given by a Trumpet; whereupon the Ladies and Cavaliers of the Opera step'd out of their Chariots into a Mall, cover'd with green Cloath; and a Beginning was made with running a Race: This being done, such as had exerted themselves, were call'd by the Inspector of their Band, and under the Sound of Kettle-Drums and Trumpets conducted before the King, who was sitting in a Gallery of the Palace. There were in all thirteen Prizes, of which her Highness the Princess gain'd the richest: After this they repair'd to the Opera-house, erected in the Garden, where every Thing was perform'd to the greatest Perfection imaginable. The Opera being over, the Ladies and Cavaliers of the Opera presented the Fruits of the four Seasons to the King and Royal Family, who were pleas'd to take some of each. Hereupon they went to Table in the Palace, and the Illumination, which consisted of innumerable Lights and Candles, were lighted: Towards the River *Elbe* was a Lane, through which was seen a
Bonfire

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Bonfire the other Side of the River, piled up of forty Fathoms of Wood: From every Entry of the Garden to the Race were more than 600 large Wax-Candles; and the large Bason, on which the *Italian* Gondeliers perform'd some Exercises, was all round garnish'd with Lamps. After the King with his Court had been about an Hour at Table, they went to the Temple of *Venus*, which was near a large Fish-Pond. Here was a Concert of Musick, Dancing, and shooting of Ducks in the Fish-Pond. The Princess diverted herself in a Gondel upon the Water, attended by several others; and in half an Hour they all repair'd to the Palace, where was a magnificent Ball, which lasted till five o'Clock in the Morning.

Sept. 24th, was a Day of Rest; in the Evening there was a *French* Comedy.

Sept. 25th, His Majesty kept all Day in his Apartment; but his Highness after Dinner went a-Hunting, and in the Evening a *French* Comedy was acted.

Sept. 26th, The Court repair'd to a Hunting-Lodge, built for that Day's Diversion after a particular Manner. They hunted above 200 Hares, and forc'd a Stag and a Bear to jump off a Precipice; kill'd several Deers and other Game, and the Sport lasted till five in the Afternoon, when a *French* Comedy was acted: The mean while the Illuminations were lighted. The House was guarded by 300 Janizaries, and a Lane was form'd of several thousand Lamps and Lights, which led to the Temple of *Saturn*; where the illustrious Company repair'd to Table. Every Thing was serv'd in Earthen Ware, by Attendants dress'd in Miners Habits. At the Beginning and Ending of this Feast, twelve great Guns were fired each Time. This Building
or

or Temple represented a complete Mine; the Outside thereof form'd the Temple itself, and the Inside a Cupulo, where was the Statue of *Saturn*, having a Piece of Oar in his right Hand, and an Instrument, with which they cut the Oar, in his left Hand. The Temple was embellish'd with all Sorts of Mining Ensigns, as Malets, Chisels, Crucibles, Tongs, Trowels, &c. In the Middle of the Cupulo appear'd a large bright Star, with the Sign of *Saturn*. The Royal Table was plac'd in the Middle under the Cupulo, in the Shape of Letter A, whereof the middle Stroke form'd a Cascade: The whole Building was embellish'd with several emblematical Paintings and Inscriptions, alluding to the illustrious House of *Saxony*, too many to be here inserted: A large Buffet was fronting the Illumination, and being lin'd with Looking-Glass, gave a most pleasant Reflexion. The Illumination represented in the Middle the King's Name, surrounded by the seven Planets. The whole Temple, both Inside and Outside, was illuminated; over the Arch was Fire in Crucibles, and near the Temple were small Vulcano's, and many other Representations.

After the Table Entertainment began the Entry of the Miners; which was a most curious Sight, and represented the whole Order of the mineral Labours, from the Cutting of the Oar, to the Coining it in Specie. All the Instruments and Machines for every particular Branch were carried by a vast Number of Officers, Masters, Inspectors, and others: In this Entry was also exhibited to view all Manner of Oar, Zink, Kobold, Sleat, and other Productions of the Mines: All these Things were carried in the nicest Order, in new small Troughs. The Train that form'd this Entry, consisted of no less than 1600 Men: After they had plac'd themselves

selves in a Body before the *Saturnian* Temple, they join'd in a Chorus, with wishing the illustrious House all Happiness; and with this concluded the whole of the publick Entertainments and Rejoicings.



Hamburg—

S I R,

IN my last I sent you Word of the agreeable Conversation I have here with Men of Learning and Ingenuity; at the same Time I communicated to you some Things I thought would be of Use and Entertainment to the Publick, whom I find you endeavour to oblige: I here send you a Translation of a High *Dutch* Manuscript, that was lately sent to a Gentleman I have the Honour to be familiarly acquainted with, by his Learned Correspondent at *Mittow* in *Courland*; wrote by a Person that had been on the Spot, and made Memorandums of the most material Things that came to his View, or he thought worthy taking Notice of. It is

A short Description of New Greenland, and the natural Productions of that Country.

“ *New Greenland*, says the Author, is Part of
 “ the *Terra Arctica*, situated North from *Europe*,
 “ bordering towards the East upon the *Ice Sea*,
 “ towards West it has the *Christian Streights*, and
 “ towards South the *South Sea*; and is frequented
 “ by the *English, Dutch, Danish, Hamburg, and*
 “ *Bremen* Ships. This Country has something
 “ uncommon to other Climates, in that the Sun
 “ here rises in the Beginning of *March*, and does
 “ not set again till the 16th of *August*, N. S. So
 VOL. II. L 11 “ that

“ that all this Time there is a continual Day, when
 “ all the rest from the foremention’d Date to the
 “ Beginning of *March* is a continual Night : It also
 “ differs in the Severity of the Cold, in that the
 “ Spittle turns to Ice before it falls to the Ground ;
 “ and whilst one is writing, the Ink freezes in
 “ one’s Pen ; so that it is to be admired how Hu-
 “ man Kind can resist or sufficiently ward them-
 “ selves against such Excess of Cold. This Country
 “ makes at some Distance an odd and uncommon
 “ Appearance, on Account of the prodigious high
 “ Mountains and Rocks cover’d with Ice and
 “ Snow. The Cliffs of themselves are black ; but
 “ being, as it were, candied over with transparent
 “ Ice, or the Snow drove about by the Wind, they
 “ look as if marbled over in a most curious Man-
 “ ner. The Sea-faring People from time to time
 “ have given different Names to various Places, to
 “ distinguish one from the other ; among others is
 “ a Cliff, call’d *Vogel-Gesang*, i. e. *Bird’s Song*, which
 “ got its Name from the numberless Birds which
 “ resort there, and cause a great Noise. Near
 “ this Cliff is also a Place call’d *See Utkeick*, i. e.
 “ the *Sea Wicket*, which Name was given it from
 “ the fair Prospect it gives into the open Sea.
 “ There is also a Bay, call’d the *Creutz Bay*, i. e.
 “ the *Cross Bay*, where the Cliffs and Hills part,
 “ and the Ships may pass safe backwards and for-
 “ wards. Another Cliff which resembles a Church,
 “ is call’d the *Grönlandsche Kerck*, i. e. the *Green-*
 “ *land Church* ; and another Bay is call’d the *South*
 “ *Bay*, which is a Sort of Harbour, where the
 “ Ships ride at Anchor. In this Bay is a small
 “ Island, which is call’d *the Dead Men’s Island*,
 “ because those that die in the *Greenland Voyage*
 “ are buried there. There is also *Schmeerenberg*,
 “ i. e. *Blubber-Hill*, because the *Dutch* intended to

“ fix

“ fix the melting of the Whales Grease or Blubber
 “ in that Place, for which purpose they built
 “ several Sheds, and a House, where seven Mari-
 “ ners intended to winter, in order to make their
 “ Observations, but they all perish’d; the last of
 “ them being found sitting with Pen, Ink, and
 “ Paper before him*: Thus God would not
 “ suffer them to inform the World of this Coun-
 “ try: Whenever they used to go to Table, they
 “ were oblig’d to lay a Plate for our Adversary,
 “ else they had no Peace: The Place where they
 “ are buried I have seen, also the Place where the
 “ Sheds and House stood that they dwelt in. Near
 “ the *North Bay*, which is also a Sort of Harbour,
 “ is seen the *Devil’s Path*, where never lies any
 “ Snow, but, as they say, it is always clean; near
 “ it is a Cliff call’d the *Devil’s House*, from
 “ which blows down a powerful Wind. There is
 “ also the *Bear-Bay*, where harbour a great Num-
 “ ber of Bears: The *Roe-Field*, very plentifully
 “ stored with Roes, where we went a-Hunting,
 “ and shot seventeen Roes: Next is the *Wide-*
 “ *Gate-Bay*, so call’d because three or four Ships
 “ may sail in a-Breast. There is also the *Blow-*
 “ *Gap-Bay*, which has its Name from the bluster-
 “ ing Winds that blow there, tho’ the Weather
 “ be ever so fair. A few Years ago a Steerman
 “ with some Men belonging to a Sloop, sail’d into
 “ this Bay, after they had provided themselves
 “ for three Days: They sail’d with a fair Wind;
 “ and having gone so far that their Provision was
 “ almost spent, they arriv’d at a Place where they
 “ found Grass about three Foot high, and Roes
 “ innumerable, so that they knock’d them down

* See Page 9. of this Volume.

444 CURIOS RELATIONS; Or,

“ with Clubs; the lean Flesh whereof serv’d them
 “ for Bread, and the fat for Meat: But they
 “ being siezed with sudden Apprehension and Fear,
 “ dar’d not venture any further, but turn’d back,
 “ taking as many Roes with them as they could
 “ store, and before they could get to their Ship
 “ again, they had been out nine Days: The same
 “ Steerman was that Year with our Fleet. The
 “ *Dutch* did build Ships on purpose to examine this
 “ Bay; but three were cast away, and the fourth
 “ got through, tho’ it is not known to this Day
 “ which Way he got out; and therefore no Body
 “ can tell where it goes to: Some say it joins to the
 “ *East Indies*. The Bay is wide enough for 100
 “ Sails to run in; but there are many hidden
 “ Cliffs: How it is with the Wind, and where it
 “ goes to, God only knows. There are other
 “ Ice-Hills, which lie between the other Cliffs;
 “ and it is admirable that the Clouds seem to rest
 “ upon the Cliffs, and the Fog so thick that one
 “ can see nothing of their Summits, when below it
 “ is fine and clear Weather. There are seven
 “ large Islands, which extend themselves far up in
 “ the Country, but few Ships sail thither: Besides
 “ these there are a great many small Islands be-
 “ tween the Cliffs, on which harbour such vast
 “ Number of wild Ducks, that one may beat
 “ them down with Sticks, or kill them with sling-
 “ ing Stones at ’em: We killed in one Island 452,
 “ and found Down-Feathers enough to fill a
 “ large Feather-Bed. These Ducks chuse to
 “ breed in these Islands, because they being all
 “ furrounded with Water, the Foxes cannot come
 “ near their Nests to rob them of their Eggs. The
 “ Foxes are not so large as ordinary, but about
 “ the Bigness of a Cat. There is yet the *Red Bay*,
 “ a Sort of Harbour, call’d so, because the Stones
 “ of

The *Entertaining* CORRESPONDENT. 445

“ of the Cliffs are of a red Colour; also the
“ *Cloven Cliff*, so call'd of its Rent.

“ In this Country, notwithstanding the excessive
“ Cold, there grow Flowers, much like our Flowers
“ in the Meadows, of a yellow; some of a Carna-
“ tion, and some of a white Colour, but not in
“ Plenty, because the Time wherein they grow is
“ so short, that it don't exceed a Month, when
“ they shrink again. Here also grow such fine
“ Sallads as exceed the best in any Part of *France*,
“ though they were raised in the most careful
“ Manner, One Sort is like the Scurvy-grass or
“ *Cochlearia*, as mellow as Butter, and dissolves
“ upon ones Tongue. If this Land was habitable,
“ it would make a large Kingdom, but the great
“ Fogs are the most troublesome, which fall so
“ thick that one can not see above the Length
“ of the Ship; whence proceeds an unwholesome
“ Air, which endangers both Men and Beasts:
“ Sometimes it is fine and still Weather, so that
“ one may see the Ships twelve or more Miles off.
“ This Country is stor'd with Variety of Birds:
“ Such as have Names given them, are these;
“ One Sort are as large as Ravens, their Wings
“ gray, but the rest of their Body white; they have
“ a long Bill, and their Feet are like those of
“ Ducks. All the Birds that are found here, can
“ swim, except one Sort, which shall be mention'd
“ hereafter, whose Noise is like that of a young
“ Turkey, and are called Burghermasters: There
“ are other Birds in Size of a large Pigeon, of a
“ gray Colour; the Feet yellow; the Bills long
“ and pointed, their Noise like the former, and are
“ call'd *Rabtsheeren*, i. e. Counsellors. Another
“ Sort of Birds here are all over gray, have a
“ crooked Bill, about the Size of a small Duck,
“ some larger; they love to feed upon the Blubber,
“ and

446 CURIOUS RELATIONS; Or,

“ and come by Thousands where a Whale is, on
 “ Board: They may be knock’d down with Ease,
 “ and in their Excess of Hunger they eat their
 “ own Species, after they have been kill’d. These
 “ Birds are called *Mamlucken*. There are also red
 “ Geese, but not so big as ours: When these shed
 “ their Feathers, they can’t fly, and one may catch
 “ them with ones Hands: We catch’d three of ’em
 “ at one Time; their Feet are grayish. There are
 “ likewise Ducks in Sizelike ours, the Males black,
 “ and the Females gray; their Noise is like that of
 “ a Pigeon, when they go to roost. Here are
 “ also Birds in the Shape of Parrots, the Belly
 “ white, the Back gray, the Wings black and
 “ white; about their Neck they have a black
 “ Ring; the Head is black, the Bill yellow and
 “ gray, thick and short, like that of a Parrot, on
 “ which Account it has received that Name: Other
 “ Birds are of the Bigness of a Pullet, black and
 “ white; the Bill thick and long, the Feet black,
 “ and are called *Lumen*; their Noise is like that
 “ of a Pigeon. Others are of the Size of Turtle-
 “ Doves, black and white, the Bill long and
 “ pointed; the Feet of a pleasant Vermillion red.
 “ Another Sort is of the Size of a Pigeon, black
 “ and white, the Bill short, call’d *Rotgens*. There
 “ is one Sort of the Size of Blackbirds, gray and
 “ white, the Wings long, call’d *Struntjagers*, i. e.
 “ *Thord Hunters*, who feed upon the Excrements
 “ of other Birds. There are also Ice-Birds,
 “ sprinkled with black and white, about the Size
 “ of Sparrows, and keep about the Cliffs; these
 “ are the Birds that cannot swim. Two other
 “ Sorts of Birds are here whose Names I could not
 “ learn; one is like a Crane as to its Neck, but
 “ not so large; the others are like the Thrushes,
 “ and have such a Sort of a Bill: Besides these
 “ Birds,

“ Birds, there are admirable Things seen of Ice
 “ floating in the Water ; as I myself have seen a
 “ Piece of Ice, not unlike a Cross ; the Hill
 “ on which stood this Cross, was form’d so of
 “ the Snow : I have also seen a Piece of Ice like
 “ unto a Sponge ; another Piece of Ice which re-
 “ sembled a Whale ; and several other Things,
 “ which I can’t remember. There are Pieces of
 “ Ice, which are called Fields, because they are
 “ so large that they can’t be looked over by the
 “ naked Eye. It is very difficult to go between
 “ the Ice, and one sails sometimes for the Space of
 “ eight Days, before one finds a Passage or Open-
 “ ing to sail in. When Mariners light on a Ice-
 “ Field, they fasten their Ship to it, and let it
 “ drive wherever the Current carries it : But some-
 “ times it is dangerous when those Fields go with
 “ Force, and the Fog falls ; for if two Fields happen
 “ to meet one another, and a Ship comes between
 “ them, it is no more than a Flee between ones
 “ Fingers ; and in my Time no less than fifteen
 “ *Dutch* Ships were thus crushed to Pieces :
 “ Wherefore as soon as a Field of Ice is seen to
 “ advance, the best Way is to quit that, and to
 “ look out for another. Under these Fields fre-
 “ quently the Whales harbour, and are often
 “ catch’d there.

“ But before I conclude, I must mention a Phe-
 “ nomenon that is observ’d more in *Greenland* than
 “ in any other Country, and is called the *North-
 “ Shine*. At the new Moon, or a Day or two be-
 “ fore, appears a bright Shine ; which enlightens
 “ the Country as much as if the Moon was at the
 “ Full. It shoots forth from the North, for which
 “ Reason it is call’d the *North shine*, and like a
 “ flying Fire spreads itself in the Air into long
 “ Streams. It darts from one Place to another,
 “ and

448 CURIOUS RELATIONS; Or,

“ and where it has been, it leaves a Sort of Smoak
 “ behind it. The quick Motions of this Pheno-
 “ menon cannot be well conceived but by those
 “ that have seen it: It lasts all Night long, but
 “ ceases when the Sun begins to rise.

This is the Translation I was favour'd with from the Gentleman my Acquaintance; and having since look'd into the *Danish* Chronicles to inform myself of that Country, I find several Passages, which, as they seem'd remarkable and curious to me, I thought would not be displeasing to you, and therefore have joined them to the foregoing Account.

Greenland was in former Times unknown to the *Europeans*, till it came to be discovered by the following Accident:

A *Norway* Nobleman, *Torwald* by Name, and his Son *Erich*, having committed a Murder in their own Country, fled into *Iceland*; where *Torwald* died: But *Erich* being of a turbulent Spirit, committed a Murder there, upon which he was advis'd by a Friend to make his Escape in his Ship Westwards; whereby at last he arriv'd in a Country plentifully stor'd with Pasture and Cattle: This he call'd on Account of the fine green Meadows, *Greenland*, and built on the East Side thereof a House, which he call'd *Ostenburg*, and then went farther up Westwards. After he had been there twelve Months, he return'd to *Iceland*, and prevail'd with Abundance of People to follow him, and settle in that plentiful Country: His Son *Leiffe* he sent to *Norway*, to inform the King of the new discovered Country, and was well receiv'd, baptiz'd and sent, together with a Clergyman, to his Father again, who convert'd *Erich* and all his People to the Christian Faith, in the Year 890.

Erich's

Erich's Posterity being increased, they divided the Country, and built near *Osterburg* the City of *Garde*, which has always been the Capital and Staple Town to which the Merchants of *Norway* used to ship their Commodities. In Success of Time was built the City *Albe*, and the Convent of *St. Thomas*: *Garde* was the Episcopal Residence, and *St. Nicholas* being chose for the Patron of this Country, the Cathedral was dedicated to that Saint. *Arngrimo Jono* an *Irishman*, in his *Specimen Islandicum*, has the Succession of the Bishops of *Greenland* in their Order. The King of *Norway* was Supreme both in temporal and spiritual Affairs, and *Anno* 1256, when the *Greenlanders* refused to pay Tribute to *Olaus* King of *Norway*, he with the Assistance of his Brother-in-law the King of *Denmark* soon brought them to their Obedience. A certain *Iceland* Chronicle gives a full Description of this Country, and of its Bays, Harbours, Cities, &c. as also its Inhabitants; and among the small Islands, it mentions one whose Waters in the Winter are boiling hot, and temperate in the Summer. It takes also Notice of a certain Stone that could not be hurt by Fire; yet so soft, as to form all manner of Utensils thereof, and was even used to make brewing Kettles of, wherein were boil'd twelve Barrels of Water. This *Old Greenland* was judg'd to be a large Country; but whether an Island, or joined to the Continent of *America*, is uncertain, however the latter seems to be most likely.

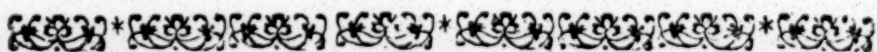
The most valuable Commodities that were brought from thence were, Unicorns, which tho' but the Horn of a Fish, were a long Time imposed upon the *Europeans* for the Horns of that much celebrated Animal the Unicorn. The *Danish* Chronicle also makes mention of rich Gold Mines, which had allured a great many to trade thither. The Re-

venues arising from *Greenland* were formerly wholly employed for the King's Table, and no Man was allowed to traffick thither without the King's special Grant. In 1348 *Norway* was visited with a great Sickness, in which most of the *Greenland* Mariners and Merchants died, and the Trade was neglected; and the Queen of *Denmark* and the King of *Norway* being afterwards engaged in a long and bloody War against the King of *Swedeland*, the Navigation to *Greenland* decay'd more and more, till at last it came to nothing; so that there was nothing heard of that Country since 1385, at which Time the Bishop of *Greenland*, who resided at *Garde*, came to *Denmark*, to assist Queen *Margaret*, in bringing all the three Northern Kingdoms under her Subjection.

Endeavours were indeed afterwards used to renew the Trade, but to no Purpose: *Eskil* Bishop of *Drontheim*, in 1406, sent a Clergyman to *Greenland*, in order to succeed the fore-mentioned Bishop, but nothing has been heard of him, nor the Ship's Crew, and the Way to that Country has been ever since lost. *Frederick II.* King of *Denmark* sent in 1588 one *Magno Heignings* for the Discovery thereof, who indeed had the Pleasure of seeing the Land, but his Ship all on a sudden stood still, and they could advance no farther, notwithstanding the Sea was deep, and the Wind fair; neither were they hindred by the Ice, yet he was obliged to return to *Denmark* again. After this there have several Ships landed in *Greenland*, but not in *Old Greenland*; for they never could have the least Intelligence of the City of *Garde*, nor the other Towns, Churches, and Convents; and the Country where afterwards the *English*, *Dutch*, *Norway*, and other Ships touch'd, was quite different, some inhabited by Savages; for which Reason it is call'd *New Greenland*.

The

The Mariners who follow the Whale-Fishery, seem very much to admire a Row of Trees growing near a certain Bay in *New-Greenland*, which are called *The twelve Apostles*: Their Number, when they are on Shore, and near them, is no more than eleven, but counting them when they are off about a Cannon Shot, they discover twelve; the Cause whereof neither they nor I can determine, but must leave it to be explain'd by more learned Philosophers.



According to my Promise, I here present the Curious with

An Account of the BEAVER,

as it was communicated to me by my Correspondent from *Hamburg*.



THE Beavers are much like Sea Dogs, full-bodied, and almost of an oval Figure: Their Heads seem to be strong, and their Skulls thicker than that of a Wolf; their Ears are small, and their Teeth sharp, which both in the upper and lower Jaw grow out very long; among them are

M m m 2

two

two Gnaw-Teeth, like those of Mice; but the upper and lower Fore-Teeth are crooked or bended one against another, almost like a half Circle; they are hollow, the Inside of a yellow, but the Outside of a white Colour; the upper ones are commonly four, the lower three Inches long; the hind Teeth are of one Piece: The fore Feet are like those of a Fish-Otter, but the hindmost like those of a Goose. These Creatures are found to harbour in several Places in the Kingdom of *Prussia*, but mostly in the *Timber* River between the Towns of *Libaw* and *Tilsit*. In the King's Forest *Frisbing*, is a particular Beaver Lake, in which these Creatures have built a great many Houses, and as it were, made a Settlement. In the River *Pregel* they harbour in several Places, and not far from *Konigsberg*, near the Marshes, are found a great Number of Beaver-Houses. In the Spring Season, when the Waters are high, they come in great Numbers from *Shippenbille* down the River *All*, and divide themselves in the adjoining Rivulets; some go into the River *Pregel*. They chuse to fix their Habitation in such Places as are furnish'd with Willows, and near Woods. The Tail of a Beaver is shap'd like a Carp, which they commonly keep under Water, though sometimes they are found laying on dry Land. Their Inside consists of a firm Sort of Fat, much like the Meat of a Sturgeon, and is reckon'd to be a dainty Dish, only seen upon the Tables of such as can pay a good Price for it: The Outside of the Tail is cover'd with Scales, like a Carp. The Colour of these Creatures is either black or brown. Some Foresters are of Opinion that these Colours distinguish their different Species, and say that those which harbour in Rivers, are black; and those that build in Brooks or Lakes, are brown; but this has prov'd a Mistake; for Men of more

Expe-

Experience say, that the Males are of a black, and the Females of a white Colour. When they copulate, they sit on their Tail and their hind Legs in the Water, opposite each other, where they sport and play with a Noise and Chattering in their own Language; but when they quarrel and fight, or are irritated, they make a Noise like a hoarse Hog, and cry, *Karr, Karr*. They keep together by Pairs, Male and Female, and live together in one House or Nest; and if another will enter their Habitation, they defend it, and keep him out by Force; on which Account they are often engaged in Battles and Quarrels. They bring generally forth two Young ones; sometimes it happens that they have three or four, but this is rarely. They don't warp in their Houses, but in Hollows dug under Ground, which the Foresters call Pipes; some of which are 100 Paces long: And since the Situation of Water wherein they live, seldom allows them to lodge near a Forest, they dig their Hollows or Pipes to it, and work their Way through Morasses and Brooks. Their Nests in those Hollows are made of Chips, which are much like the Turners Chips, and prepar'd from the Wood, by cutting or grinding with their Teeth the Stems of Trees all round, making them look as if turned by a Turner. They don't bring out their Young, till they are come to full Growth; then they leave their own House to them, and build another for themselves next to it: The old Beavers harbour the whole Winter in the Pipes, to which they remove in the Beginning of *November*: Their Food both in Winter and Summer are Shrubs and Roots. When in the Winter they have cut down a Tree, they lop off all the Branches, and drag them into the Hollows; the Bark of which serves them for Provision all that Season. Those who have built
their

their Houses in Rivers near a Morass, put their Provision for the Winter before their Habitation, which they build near the Hollow. They take the best Branches, put the Stem End into the Ground, and having peal'd them, carry them under the hollow Ice, where, when it melts in the Spring, great Quantities of scaled Branches are found on the Strand. The Huntsmen can give a Guess from the Quantity of their Provision, whether it will be a sharp or mild Winter. In the Summer Season they feed chiefly upon Roots, particularly upon *Calmus* Root, which grows in great Quantities in *Prussia*; also upon the Roots of Reeds, which are sweet.

Their Habitations, or, according to the Foresters Term, their Buildings, are very large, and of substantial Wood; and the Foundations thereof so well fortified and carefully damm'd with Earth, Moss, and Roots, that neither the Rapidity of the River, nor the floating Ice in the Spring are able to destroy them. In such a Building they have several Apartments, all carefully clos'd up with Roots and Moss: They dwell in the lowermost, when the Water is low; and when it rises, they move a Story or Step higher, pulling the Roots and Moss out of the former, and carrying it for the same Use in the higher Room; and so they do when the Water falls again, when they move down Stairs. It is admirable what large Trees these Creatures will cut down: Sometimes they lay the greatest Oaks to the Ground, where they leave the Trunk, but lop off the Branches, and carry them to their Rendezvous, either to build withall, or for Winter Provision; and whenever they have begun to cut a Tree, they will not leave it, though ever so big; and were it to take them up six or twelve Months to bring it down: They always
chuse

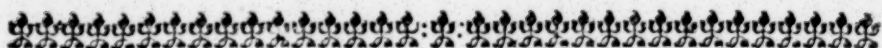
chuse the hardest Wood, and don't meddle with Lime-Trees: Willows they only make use of for their Food. If Oak-Trees are too far off, they chuse the hardest Wood they find near the River, and after they have cut it, carry it by Water to their Habitations. If they go with a Log of Wood against the Stream, they row with their Tails to the Place design'd to build in: In their Houses they sit with their Tails hanging in the Water. A Gentleman who having liv'd above fifty Years as Inspector of the Beaver-Strand in *Prussia*, affirms, that in a Brook, about three Pistol-shots from his House, he saw a Beaver build one of those Dwellings, and not far off a Dam; to which he join'd a Supporter to the greatest Perfection and Nicety, so artfully twisted and jointed together with Branches, Roots, and Earth, as to prevent the Water penetrating into it.

Their Food is not Fish, as some Authors will have, who paint the Beaver with a Fish in his Mouth, and assert that Beavers living in the Water, feed upon Fish, which is intirely false.

They have no Familiarity with other Creatures, and are seldom seen in Numbers, but commonly two and two together. They are in great Dread of Mankind; and when they happen to be in a Place where they can't make their Retreat from a Man, they sit on their hind Legs, put their fore Paws together, and look with a doleful Countenance; sometimes even with Tears in their Eyes, as if they were craving to spare their Lives.

The Skins of Beavers are used in *Prussia* for Caps and Muffs, and the Hair is much used by Hatters for making fine Hats. Their Fat is melted, and used under the Name of *Axungia Castoris*. Their Teeth are made use of by Gilders to polish with, and are also taken as a Remedy for the Pluresy.

S I R,



S I R,

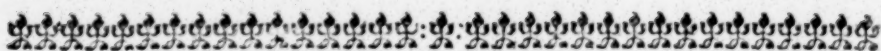
A Few Days ago I had the Pleasure of the Gentleman's Company, who (as I hinted to you in my last) had promised the Sequel of the History of the *Persian* Shach *Abbas*, he obliged the Company therewith in the following Manner :

Sam, Son to the assassinated Prince *Sefi*, succeeded his Grandfather *Abbas* (by the Name of Shach *Sefi*) in the *Persian* Throne, which he ascended with bloody Steps ; for the very Beginning of his Reign was ushered in with such Bloodshed and Tyranny, as had not been known for several hundred Years past. In this he was spurr'd on by *Cham Rustan*, his Chancellor, and others, who jointly with him made the Beginning by lopping off all such who were any ways related to the Royal Blood. His younger Brothers, born of the Concubines, became the first Victims of his Tyranny, who having had their Eyes put out, were sent to Fort *Alumuth* ; but considering they were of no use to the World, he had them flung down the Precipice of a Rock, again^d which they were dashed to Pieces.

Next his Jealousy deprived *Isachan*, who had been Privy-Counsellor to, and in high Esteem with Shach *Abbas* ; who had honoured this Minister in giving him one of his Daughters for a Wife. One Time when she was in a familiar Discourse and bantering with *Sefi* her Brother-in-law, she ask'd him, How it came about, that after more than two Years cohabiting with so many Wives and Concubines, none had shewn the least Sign of Pregnancy, when only herself had brought her Husband three Sons.

To

To which he reply'd, that he was yet young, his Reign might be long, and be still provided with an Heir: How, said she smiling, will a Land that's not well watered, bring forth Fruit? The King, who surmised from this Banter, that she entertain'd some Hopes of seeing one of her Sons his Successor, was touched with Resentment, though he did not shew it that Time; but the next Morning the three Brothers, one of twenty-two, the other fifteen, and the youngest nine Years of Age, were order'd to repair to the Garden, where in three different Places they were beheaded. Their Heads were by the King's Order put into a golden Vessel in which they used to bring Rice to Table, and set before him; when in the Presence of their Mother he hal'd one after another out of the Vessel, telling her, that these were the Children of fruitful Parents; at which she, recollecting what had passed the Day before, and seeing his Countenance kindled with Wrath, was struck with Terror at so shocking a Spectacle; but in order to avoid the fatal Blow of his Anger, she prostrated herself at the Tyrant's Feet, and said, *Long live the King*: Upon which he dismissed her; and having called the Father of those unhappy Sons, ask'd him, how he lik'd this Sight? To which he answered, I like what the King likes, and desire no Children but what are his Favourites. With these resigning Words he pacified the King's Resentment that Time, but it was not long before he underwent the Fate of his three Sons. *Sinelchan* his Prime Minister was treated in the same Manner; for when in 1632 *Shack Sesi* had raised the Siege of *Babylon*, and lay encamp'd near *Hemedar*, some of the Chams and Chief Officers happened privately to discourse concerning the King's Tyranny and Murders; upon which *Sinelchan* inform'd the King of what had



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passed, advising him for the Security of his Reign, to cut off the Heads of the Principals among them : Then, says Shach Sefi, I must begin with thee, since thou art the Prime Minister, and one of the Conspirators, for thus did my Grandfather; and after he had dispatched his Prime Minister, his Reign was happy. *Sinelchan* replied, It is easy done, and all one to me, who has lived to this Age, whether I die a Day sooner or later; but perhaps after my Death thou wilt know the Want of me: What I have said, has been in thy Behalf. Whereupon the King went to his Mother, who (according to the Fashion of the *Eastern Nations*) was with his Wives and Concubines in the Camp, and related to her what his Minister had inform'd him of. The next Day the King's Mother sent for *Sinelchan* before her Tent, inquiring of him, who were those that conspired against her Son the King; and Shach Sefi seeing him stand at his Mother's Tent, left his own, and full of Wrath and Madness, cut *Sinelchan* down with his Scymeter, before his Mother's Face.

This Minister was a Man of great Accomplishments, and highly beloved and respected by Shach Abbas, who once sent him Ambassador to the Great Mogul, and employed and consulted him in Matters of the highest Importance, in which on all Occasions he had the Interest and Glory of his Master and the Welfare of the Subjects at Heart.

Shach Sefi's Mother representing the Fidelity and good Services of that old Minister to her Son, and the Wrong he had done to himself in murdering him, he shewed indeed at first some Marks of Repentance, but not long after he acted the same Tragedy with his High Chancellor, Great-Marshal, and even his own Mother. For it happened that it was the Great-Marshal's Turn to direct the Watch
about

about the King's Quarter in the Camp, but he was at an Entertainment of the High-Chancellor's, in Company with several others, among whom was also a Poet. The High-Constable coming to remind him of his Duty, and the High-Chancellor not willing to part with his Guest so soon, said to the Constable, Poh, Poh, get you gone, the King is a Child, and you may order the Watch by yourself. But the Constable not willing to be put off after that Rate, grew insolent, at which the High-Chancellor being provok'd to Anger, ordered his Servants to turn him out, in which Scuffle the Constable got a Bloody Head: In this Pickle he went before the King, and related what had happen'd; but the King bid him be silent, till further Notice. The next Day the High-Chancellor appeared before the King as usual, and took his Place at Table, not thinking of any Harm: But when Dinner was over, the King ask'd him, *What was the Desert of one, who whilst he eat the Bread, and received the Benevolence of his Master, did debase and injure him?* The Chancellor replied, *Such a Man surely was worthy of Death.* The King then said to him, *Thou art the Man;* and upbraiding him for his ill Conduct the Night before, he took his Scimeter, and cut his Belly, so that his Bowels dropt out before him; and the *Rike* (a Sort of Executioners who always attend the King) were ordered to dispatch him by cutting his Head into small Pieces. One of the King's Pages, shock'd at so horrid a Spectacle, turning his Face from beholding it, was observed by the King: How, says he, Is your Eyesight too weak to behold this? and ordered his Eyes to be put out. At the same Time he sent his chief Judge to fetch the Head of the Great Marshal, who was just come out of the Bath: The Judge, attended with two Servants, tel-

ling him the Message, the Servants laid hold on the Marshal, whilst the Judge cut off his Head, which he carried to the King; and the Constable was advanc'd to his high Post. The same Day the Secretary who the Night before had been in their Company, underwent the same Fate: The Poet was not taken Notice of, till sometime after, when an Informer betray'd him, for having compos'd that severe Execution into Verse, which were sung in the *Maidan*; whereupon he had his Nose, Lips, Hands, and Feet cut off in the *Maidan*, of which he soon died.

After this Shach Sefi had the Sons of those unhappy Chams called before him: *I have*, says he to them, *killed your Fathers, what is it you say to it?* The Marshal's Son answered undauntedly, *What Father? The King is my Father?* for which he had all his Father's forfeited Estate given him: The rest who were timorous and made the King no Answer, were deprived of all.

Not long after, Shach Sefi repaired to *Caswin*, where he summon'd the Chams and Governors of all the Provinces. Most of them appeared before him, but those of *Candabar* and *Kentre*, who sent Hostages for their Fidelity, the one his own Mother, and the other his lawful Wife: But the King not being content therewith, the former delivered *Candabar* up to the *Indians*, and submitted himself under their Protection; but the Cham of *Kentre*, who was forewarn'd of his Danger, if he appeared before the King, consulted his most intimate Friends; and calling the chief Officers of that Province together, represented the unheard of Cruelty of Shach Sefi, telling them, that it would be much securer to live under the Government of the *Turks*, than to be in the Power of such a Tyrant. About fifteen disapproved his Proposal, whom

whom he had all cut to Pieces in his Palace, and having sent a disdainful Letter to the King, retired with his Wives and Family to *Constantinople*. His Brother was then sent for by the Tyrant, and although he was told that his Life was at Stake, he answered, he could never believe the King would reward him thus for his faithful Services; but in case it should so happen, he had rather be without his Head, than under the Displeasure of his King; and no sooner was he arrived at Court, but was, together with his Children massacred. The Tyrant would have saved the Children, had not a malicious Person (whilst the eldest Son was kissing the King's Feet) told him, that this was not the Son of the Deceased, but of the late Shach *Abbas*, who had given him one of his Concubines, pregnant of this Boy, when she came to him as his Wife. The King hearing this, ordered that Youth and fourteen more of his Brethren to be carried to the *Maidan*, and there cut to Pieces.

On Account of the King's Cruelty he had Poison convey'd to him; but not being strong enough, only caused a Month's Illness: After his Recovery he promis'd great Rewards for the Discovery of the Plot: Whereupon a Servant Maid in the *Haran*, or the Women's Court, told him, that the Poison had been given him by the Concubines, and that his Aunt had been the principal Person concern'd in the Plot. Hereupon most dreadful Screeks and lamentable Outcries were heard in that Part of the Court in the Night: And the *Bildars* or Grave-Diggers afterwards reported, that having dug a long Grave, forty of the Women were buried therein alive. About this Time the King's Mother was miss'd, and although it was pretended she died a natural Death, it was generally believ'd she made one of the forty.

Sefi was much addicted to Drinking and Women, and when intoxicated, would act the Tyrant to the highest Degree. One Day, when he had visited the *Kelonter* or Mayor of *Zulpha* (where he had drank Wine to excess) as soon as he came to his Palace, he sent for the Sultaneſs; but ſhe being inform'd that he was very much in Liquor, did not make much haſte, and he in the mean while fell a-ſleep. Soon after he awak'd; and not finding the Queen, ſent for her a ſecond time, when ſhe came: Entering the Room, ſhe found him a-ſleep; and expecting he would ſoon wake again, ſat herſelf in a Nich, or a Sort of Cloſet: *Sefi* awaking, and ſtill miſſing the Queen, ask'd in a Paſſion, why ſhe did not come? Upon which the King's Mother, who mortally hated the Queen, herſelf being but a Slave of *Georgia*, laid hold of this Opportunity to incenſe the King againſt her, and made a Sign with her Hand to ſhew the young Queen was in the Cloſet. The King hereupon ſtarted up in a Rage, and ſtabb'd that unhappy Princeſs five or ſix times, and without the leaſt Concern laid himſelf down again. The next Morning, having only a confuſed Idea of what had happen'd the Night before, he ask'd for the Queen, and being told what had happen'd, he was much concern'd, and immediately ſent Orders throughout all the Kingdom, that no Wine ſhould be drank, directing the Governors to ſtave all the Veſſels in which any ſhould be found; which was done accordingly in all Places, except the Houſes of the *Engliſh*, the *Dutch*, and the *Capucins*. This Regulation however was of no long Duration, for the next Year Wine was made again, and drank as before. This King died in 1642 of exceſſive Drinking, and was ſucceeded by his Son *Abbas*, who was a generous Prince, a great Lover of Strangers, and had a
great

Great Share of Ingenuity, but like his Father lov'd Wine, which having the same ill Effect on him as it had upon his Father, he committed the most shocking Scenes of Barbarity and Tyranny.

Having entertain'd the Curious Reader with several notable Passages which relate to the Civil History of *Persia*, he will not be displeased to have some short Account of that Country's Natural History, compiled from the Writings of its native Authors, and translated into *English* by Capt. *John Stevens*, who says thus:

“ The *Persian* Kings, and great Men ever
“ were, and still are much addicted to hunting,
“ which costs them a great Part of their Estates,
“ and they reckon it an Employment becoming
“ their Grandeur. Hence *Babaron* had the Sir-
“ name of *Gur* given him. *Gur* is a *Persian* equi-
“ vocal Word, of a double meaning, as signifying
“ the Beast we call a wild Ass, which the King
“ singularly affected to hunt, and it is also the
“ Grave or Cave, in which a dead Body is bury'd.
“ For this Reason, when *Babaron* dy'd, among
“ other ingenious Elegies several Poets made on
“ him, there was one which took notice, that
“ *Babaron* who always was in pursuit of, and
“ taking *Gur*, that is, the wild Asses, was himself
“ then taken by *Gur*, that is, the Grave, which
“ make a pleasant Quibble in the *Persian* Tongue.
“ This Sport is practis'd in *Persia*, and other
“ Eastern Parts, with Birds, and four-footed
“ Beasts: the Hawks are flown at Birds, as is us'd
“ among us; as also at other Creatures, as Deer,
“ *Gazelles*, Hares, and others; for some Falcons,
“ and other such Birds of Prey, being bred to it,
“ and let fly at those Creatures, fasten on their
“ Heads, whence they peck at their Eyes, and
“ other

“ other Parts, which stops their Flight, till the
“ Huntsmen come in, and take them. They have
“ several Ways of Hunting with Beasts. They
“ make use of Ounces, or Leopards tam'd for
“ the Purpose, which they carry on Carts in the
“ Armies; and private Persons on Horseback
“ behind them, on Iron Plates, that they may not
“ hurt the Horse with their Claws. They have
“ also great Numbers of Hounds, and Grey-
“ hounds very good, and extraordinary swift.
“ The Game is the same we have here, and some
“ over and above, as the *Gazel*, being a Sort of
“ Deer, but slenderer in the Body, the Horns
“ sharp, strait, and twisted; the Eyes large,
“ and extraordinary sparkling, insomuch that the
“ *Persians* to extol a Lady's Eyes, say they are
“ like the *Gazel's*, so they call this Creature,
“ whose Flesh is very wholesome, and well tasted.
“ There is a Sort of wild Sheep, by the *Persians*
“ call'd *Pagen*, these, as well as the *Gazelles*, are
“ always in craggy Places, and differ little from
“ our common Sheep, saving that they are thicker
“ bodied, and larger, and wonderful strong; for
“ I saw one ty'd to a Brass Demi-Falconet, and he
“ drew it after him, without any Difficulty.
“ Their Horns are like those of our Sheep, but
“ each of them as big as half a Hoop of a Pipe;
“ thick, and standing back so far that they co-
“ ver their hind Quarters, Nature having pro-
“ vidently made them so, to the End that when,
“ being hard drove by the Huntsmen, and Dogs,
“ they throw themselves off the Cliffs and Rocks,
“ always chusing the most dangerous Place, they
“ may do it, without receiving any Hurt; thus
“ they cast themselves headlong on their Horns,
“ and tumbling safely upon them, can avoid
“ those that pursue them. There is another
plea-

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“ pleasant Way of Hunting Deer with Deer, us’d
 “ in *India*, which is done by having some tame,
 “ and bred to hand, which when they would make
 “ Sport, they carry abroad into the Field, with a
 “ Cord on their Horns, and a Noose in it. Being
 “ thus turn’d loose, they go away to find others of
 “ their Kind, which are very numerous, and coming
 “ up to them, touch their Horns, as it were, in
 “ Kindness, and being well taught, put their
 “ Horns into the Noose, so that they are taken.
 “ This is very frequent, in the Countries of *Di-*
 “ *mam* and *Bazaim*, and the others they call Nor-
 “ thern in *India*. There are also wild Cows,
 “ differing much from the common Sort in
 “ Whiteness and Strength, of whose Tails they
 “ make *Combals*, much valu’d among both Nor-
 “ thern and Southern *Indians*, to drive the Flies
 “ away. Elephants are likewise hunted, but
 “ several ways; for in the Land of the *Cafres*, or
 “ *Blacks*, being that Part of *Africk*, which is
 “ wash’d by the Indian Ocean, about *Mozambique*,
 “ *Mombaza*, *Melindz*, and the other Nations and
 “ Kingdoms where we trade, the Natives making
 “ no other Advantage of the Elephants, but their
 “ Teeth, drive them into Pits cover’d over, where
 “ they kill them. In the Kingdoms of *Arracam*,
 “ and *Syam*, they erect a Sort of Redoubt, in the
 “ thickest Part of the Woods, with a round Spot
 “ enclos’d by two or three Hedges, one without
 “ another, all of Masses and mighty Timbers, and
 “ having gather’d a great Multitude of People,
 “ they beat the Wood, making a hideous Noise of
 “ Shouts and Instruments, and the Elephants
 “ frightened at it, run into that Place at two little
 “ Doors, which have Draw-Bridges to them;
 “ when a Number is got in, they shut the Doors,
 “ and there by Beating, Hunger, Threats, and
 VCL. II. O o o “ good

“ good Words, tame them by Degrees, so that
“ they come out very gentle, and fit for Service.
“ In the Island of *Ceylon*, they take them by Love,
“ and 'tis no Wonder that Men should be so en-
“ snared when it happens to the Beasts; for they
“ send a tame Female, which they generally call
“ *Alcab*, into the Woods, with a *Cornaca*, being
“ an *Indian* that knows how to talk to, and to
“ manage an Elephant, conveniently ty'd under
“ the Female's Belly, who being come among the
“ other Elephants, tells her what she is to do, and
“ how she is to provoke them, and when he finds
“ they are in Lust, he bids her return Home, and
“ they follow her very gently, till they are in a
“ Place where they are afterwards tam'd. The
“ Elephants lie down to sleep on the Ground, like
“ all other Creatures, and have no Difficulty in
“ rising. Being so large, they travel very fast,
“ without going out of their Pace. There are
“ great Numbers of them throughout all the East,
“ and it is observ'd, that those of other Countries
“ pay a Respect to those of *Ceylon*. The Story
“ of their honouring the Moon, is a meer Fable,
“ as is that of their washing themselves when she
“ is new, and their Way of Copulation; for the
“ Male and Female generate like other Beast, all
“ whom they far excel in Sense and Instinct. Only
“ the Male Elephants have those great Teeth, we
“ call Ivory, and the *Spaniards* *Marsil*, from the
“ *Arabick*, and *Persian*, *Alfil* a Tooth. The Female
“ Elephants have not those great Teeth; but in
“ the Year 1590, when *John Correa Brito*, was
“ Governor of the Fortrefs of *Columbo* in *Ceylon*,
“ a Female Elephant bred two of those Teeth at
“ *Seitavara*, the Court of *Raju*, the last Heathen
“ King of that Island, which he looked upon as a
“ great Blessing, and the like was never known
in

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in all the East. The Kings in those Parts make
“ much Account of these Creatures for their Ser-
“ vice both in Peace and War; and there are some
“ that keep great Numbers of them, as *Gelaladin*,
“ the Great Mogul, who had 2000 of them; *Bra-*
“ *mah* King of *Pegu* when in his Prosperity, had
“ the like Number, or more, and some of them
“ so highly valued, that they washed their Feet in
“ silver Basons. A white Elephant the King of
“ *Siam* had among the rest, was the Occasion of
“ his Ruin, as is affirm’d, having caused bloody
“ Wars: Thus much concerning the Elephants.

“ It is a meer Fable, some tell that the Rhino-
“ ceros, whom the *Portuguese* call *Bada*, over-
“ comes the Elephant, for I have several times
“ seen Rhinoceros’s run away at the very Sight of
“ an Elephant. These Creatures are sometimes hun-
“ ted and taken in the East, their Horn being of
“ singular Virtue against Poison, and some Dis-
“ tempers; especially the Horn of those taken in
“ *Bengale*, *Orracam*, and *Siam*; for those of *Africk*,
“ tho’ larger, are not counted so good. There are
“ great Numbers of Tygers, throughout all the
“ East, many of which are taken several ways,
“ whereof I will relate one, because it is very re-
“ markable. On the Coast of *Manar*, near the
“ Island of *Ceylon*, they are taken by Men fight-
“ ing with them Hand to Hand, after this Manner.
“ A Man arms his left Arm, as far as the Elbow,
“ with a Gauntlet of Plates, full of Points, very
“ substantial, having another on his right Arm,
“ and a sharp Poniard in his Hand; then hold-
“ ing out the left Arm for the Beast to seize,
“ when he springs, he stabs him so fast in the
“ Belly, that the Tiger drops down dead; and
“ some Men are so dexterous at it, that they are
“ in little Danger; yet it has, and does still cost

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“ many others their Lives, because these, and all
 “ others throughout the East, are extraordinary
 “ large and fierce. The Mountain *Nayres*, who
 “ are the Heathen Gentiles of *Malabar* in *India*,
 “ value themselves very much upon killing of
 “ Tygers, with whose Skins they cover their
 “ Bucklers, by Way of Trophy. There are infi-
 “ nite Numbers of them in *Bengale*, which is Part
 “ of *India* beyond the *Ganges*, where the Natives
 “ call them *Bago*, and they are so daring, as to
 “ swim that rapid River *Ganges*, half Way over
 “ in the Night, and snatching Men out of Boats,
 “ return back with them to Land. *Bengale*
 “ abounds in Cattle and Game above any Coun-
 “ try in the World, there being greater Herds of
 “ Deers, Cows, Buffaloes, Swine, and such like
 “ Creatures, than there are Flocks of Sheep among
 “ us; and yet the Tygers venture so hard to
 “ catch a Man, as has been said. I endeavour’d
 “ to discover the Reason of it, and could find none
 “ but this. The Tyger, though wonderful fierce,
 “ is no swift Creature, but heavy and slow, in
 “ Comparison of other Animals, and this is a cer-
 “ tain Truth, known to me by long ocular Expe-
 “ rience; notwithstanding some cry them up as
 “ prodigious swift, and fleet. Thus any Beast
 “ that is aware, can easily make its Escape, and
 “ consequently, they are for the most Part hun-
 “ gry, and seek out for Men, who are not so
 “ nimble or cautious. Some fancy it is because
 “ Man’s Flesh and Blood is sweeter to them; but
 “ that is a vulgar Notion, and this I deliver as the
 “ true Cause. There are also Tygers at *Malaca*,
 “ and in the neighbouring Parts, but these are not
 “ so dreadful as the others, yet us’d to come up
 “ to the Houses, and carry away the People out
 “ of them, so that being numerous and frequent,
 “ the

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“ the Inhabitants liv'd very uneasy, till a Holy
“ Bishop commanded them not to come within
“ two Leagues about the City, and from that Day
“ they never went out of the Bounds assign'd
“ them. This I was assur'd of in that City by
“ ancient creditable Persons.

“ Fishing being a Sort of Sport or Game, it will
“ not be amiss to speak of some Ways, it is us'd
“ in the East, which are worth observing. There
“ is no Fishery in *Persia*, but what is inconfide-
“ rable, along the Gulph of *Persia*, and some up
“ the Inland on the *Caspian* Sea. On the River
“ *Send*, or *Indus*, where the extreme Poverty of
“ the Fishermen does not permit them to keep
“ Boats, they use an odd Method, swimming, with
“ their Belly and Breast, on the Mouth of a great
“ Earthen Pot, and thus striking out with their
“ Feet, they swim and fish, putting what they
“ catch into the Pot, till the Current drives
“ them ashore. There they take the Pot upon
“ their Back, and return to their first Post,
“ whence they launch out again into the Water,
“ and so repeat it as often as they think fit. In
“ this same River the *Indians* used to take great
“ Numbers of Water Fowl, by means of a Pot
“ full of Holes they put their Heads into; which
“ the Historian *Gonzalo Fernandez de Oviedo*,
“ in his History of *America*, tells us was used
“ by the Natives of *Santo Domingo*, and reckons
“ it wonderful. In the Streight of *Sincapura*, and
“ *Romanya*, which is between *Malaca*, and *Jor*,
“ to the Southward, the *Seletes* being a People
“ born, bred, and living on the Sea, in very lit-
“ tle Boats, sometimes maintaining themselves by
“ fishing, and sometimes by robbing, they sell the
“ Fish, as it is swimming in the Water, and having
“ agreed upon the Price, they strike, and deliver
“ it

470 CURIOS RELATIONS; Or,

“ it to the Buyer, being so dexterous, that they
 “ never miss it. The same is said to be done at
 “ *Canton in China*. When the *Seletes* marry off a
 “ Daughter, they give one of their little Boats for
 “ a Portion, with two Oars, and the Bride and
 “ Bridegroom, being put into it, are committed
 “ to the Tide, which they suffer to carry them
 “ a-shore, and that Part they stick upon is their
 “ Habitation when on Land; provided it be not
 “ already possessed by others; for if it is, they
 “ put out again, till they come to a Place that is
 “ clear. In *Japan*, besides the common Sort of
 “ Fisheries, which are many and plentiful, especi-
 “ ally for Tunny-fish and Pilchards, there is one
 “ very curious, performed by Sea-Cows, which
 “ being turned into the Sea, with their Throats
 “ ty’d up, that they may not swallow the Fish,
 “ are so well taught that they bring what they
 “ take into the Boat. I believe what I am going
 “ to say, will be look’d upon as inconsiderable;
 “ but I will relate it to shew the Providence of
 “ Nature. In the Bay of *Masate*, a Town of
 “ *Arabia*, and *Portuguese* Fortrefs within the *Per-*
 “ *sian* Gulph, in twenty-three Degrees and a half
 “ North Latitude, that is just under the Tropick
 “ of *Cancer*, there is vast Plenty of Fish, much
 “ whereof is carried in Pickle to all Parts of *India*,
 “ and there being such Abundance, it is so easy to
 “ take, that very often when the Cats are hungry,
 “ they come down to the Shore, and standing close
 “ to the Water, put their Tail into it, on which
 “ some small Fish fasten, and as soon as the Cat
 “ feels them, he jerks his Tail out upon the Land,
 “ and feeds upon them. This seems very strange,
 “ but will not be so surprizing, if we consider the
 “ extraordinary Ways many Creatures have to
 “ supply their Wants. This will still appear the
 “ more

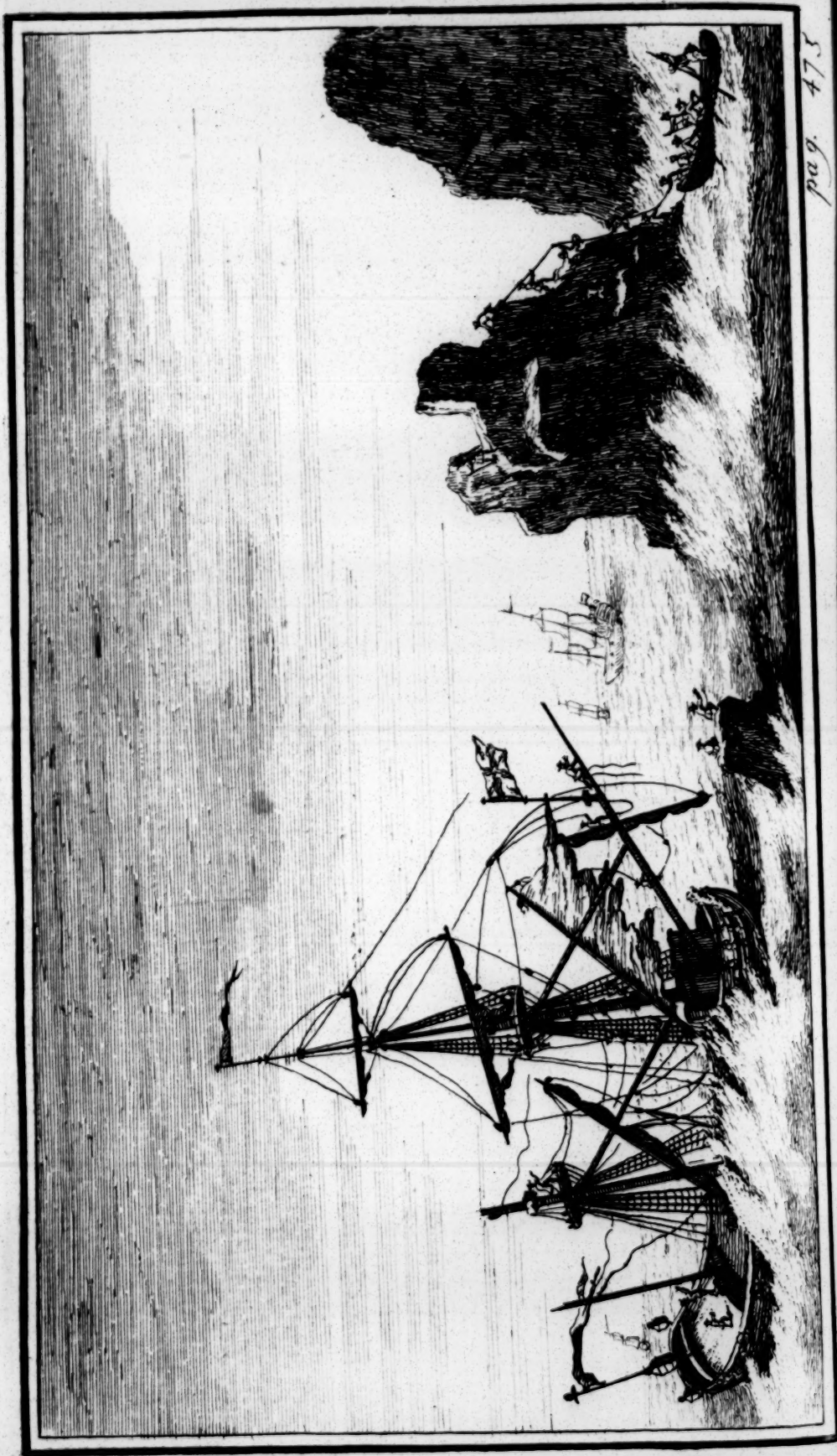
“ more credible, by what happened to me in that
 “ very Bay, in the Year 1587, when coming thither
 “ with Ships of War, I accidentally took Notice,
 “ that the Galley Slaves were fishing between the
 “ Oars, and seeing them put their Hands into the
 “ Water, and take out Fishes without any other
 “ Instrument, I was amaz’d, and inquired into
 “ the Reason of it, and found, that having a Bit
 “ of Fish ty’d to their Thumbs, on the Inside,
 “ when the Fishes come to bite, they laid hold of
 “ them with their Hands, and took them up; and
 “ for the more certainty, I did the same and
 “ catch’d several.

“ There are also in the East, Sea-Horses, Sea-
 “ Cows, Sea-Swine, and one they call the Woman-
 “ Fish, from the great Resemblance of its Vessel
 “ of Generation with that of a Woman’s, and
 “ this last chiefly on the Coast of *Melinde*, where
 “ the native *Moors* have often made use of it, in
 “ a beastly Manner, and would then carry it to sell
 “ in the Market; which their *Cazices* looking upon
 “ it as abominable, they obliged the Fishermen
 “ not to sell any Woman-Fish till it had been first
 “ brought before them, where they are to swear
 “ solemnly, on the *Musaph*, which is the Book of
 “ their Law, that they have not had Copulation
 “ with it. If rather than be forsworn they confess they
 “ have, all the Penalty is, that they must not sell
 “ it; but if they swear, they are then at Liberty to
 “ dispose of it. This is a well known Truth, and
 “ I was fully satisfy’d of it, whilst I continued on
 “ that Coast. Of its Bones they generally make
 “ Beads, Rings, and other such Things, being
 “ said to be of singular Virtue for stopping any
 “ bloody Flux; but of this, and many other
 “ Things, cry’d up by the Populace in the *East-*
 “ *Indies* as miraculous, I curiously made tryal for
 many

“ many Years, without finding any Effect, though
 “ at the same time I own there are in the East
 “ many Simples of wonderful Virtue, and strange
 “ Qualities. There are in several Parts great
 “ Numbers of dreadful *Crocodils*, or *Alligators*; as
 “ in *Africk*, in the Rivers of *Cuama*, and many
 “ others; in the *Ganges*, at *Bengale*; in the King-
 “ doms of *Pegu* and *Tanasarim*; and more of a
 “ larger Size at *Malaca*, in which River they
 “ devour Men almost every Day; for the Natives
 “ making much use of that River, and continually
 “ going into it, either to wash them, or for some
 “ other End; the *Crocodils* come up softly, and
 “ taking hold of their Legs drag them away, past
 “ hope of Relief, for they sink under Water, and
 “ are never seen again. Some of them are taken
 “ now and then, but considering their vast Num-
 “ bers, that signifies nothing. When *Don John de*
 “ *Gama*, Brother to the Count *de Vidigueyra*, was
 “ Governor of *Malaca*, there was a Native of the
 “ Country, who going sometimes to the Bank
 “ of the River of *St. Jerome*, which washes the
 “ City Walls, utter’d some Words, which drew
 “ the *Crocodiles* thither, then he pronounc’d some
 “ others, and taking one or two of them, threw a
 “ Rope about their Necks, and so led them about
 “ the City: being come to the Governor’s House,
 “ he commanded them to make their Obeysance,
 “ which they did; then he conducted them back
 “ to the Shore, where he dismiss’d them, and
 “ they went away very gently. This he did several
 “ times, till at last, one Day having perhaps been
 “ deficient in his Charm, when he was near the
 “ River, one of the *Crocodiles* being dismiss’d,
 “ struck him with his Tail on the Head, whereof
 “ he dropt down dead. That there is a Possibility
 “ of such Charming, is taught us by the Royal Pro-
 “ phet,

“ phet, *Pfal.* 58. besides that we see it daily prac-
 “ tised in *India*, where the *Gentiles* commonly
 “ carry very large and hideous Snakes charm’d,
 “ about the Streets, and into the Houses, making
 “ them dance to a Pipe, and wind them about their
 “ Necks, with many other such Motions, hand-
 “ ling them without receiving any Hurt; and tho’
 “ some attribute this to their having no Teeth,
 “ which they say, are taken out when they are
 “ little, yet Experience shews the contrary, for it
 “ has been sometimes known that when they were
 “ provok’d, or not so fully circumscribed by the
 “ Charm, as they ought to be, they have done
 “ much Mischief among the Standers by. Having
 “ spoken of the Crocodiles, there occurs to me an
 “ Accident of one, worthy to be known, which
 “ being most certainly true, I will insert, for the
 “ Satisfaction of the Reader. When *Francis Silva*
 “ *de Meneses* was Governor of *Malaca*, he sent
 “ *Don Francis Tello de Menezes*, Governor of the
 “ *Philippine* Islands, Presents, and among other
 “ Things was a small young Elephant, with his
 “ *Cornaca*, or the *Indian* that knew to manage him.
 “ This Elephant feeding about in the Island of
 “ *Manila*, was thrifty, and went away to the
 “ River of *Paranaque*, which was hard by, to drink.
 “ Going into the Water, a Crocodile came, and
 “ laid hold on one of his Fore-Feet, so fast, that
 “ for all the Elephant struggl’d, he could not
 “ break loose; till being enraged, he thrust his
 “ Trunk under Water, and with it drew the Cro-
 “ codile a-shore, where he found enough to do
 “ with him; but at last, setting one Foot upon his
 “ Belly, and pulling his Legs, one after another,
 “ with his Trunk, he quarter’d him. I was myself
 “ in *June*, 1600, at the very Place, on the River
 “ *Paranaque*, where this had happened but a few

“ Days before. I was told of another Fight between
 “ a Tyger and a Crocodile, in the Rivers of *Cuama*,
 “ as a certain Truth ; but that they both perish’d.
 “ I will not say so much of Birds and Fowl, for
 “ fear of tiring the Reader. In the Kingdom of
 “ *Champa*, lying between *Cambaja* and *Cochinchina*,
 “ on the Southern *Indian* Sea, all along its Coast,
 “ there is a Sort of Birds not unlike Swallows,
 “ which at a certain Time of the Year are in Lust,
 “ and whilst that lasts, have a Slaver, or glutinous
 “ Moisture flowing from their Beaks, wherewith
 “ provident Nature directing them, they build
 “ wonderful artificial Nests about the Cliffs and
 “ Rocks ; laying one Slaver upon another, till
 “ when dry’d, it becomes a perfect Nest, in the
 “ Shape of a large Spoon, only the Edges higher
 “ rais’d. The Lust ending, and the Nest being
 “ finished, almost at the same Time, they lay
 “ their Eggs, and hatch their Young in them.
 “ There are such Numbers of these Nests, built
 “ after this Manner, that they every Year gather
 “ many *Picos*, or *Quintals*, that is hundred Weight
 “ of them, which are carried as a good Commo-
 “ dity to *China*, and there sold for fifty *Tabeis*, or
 “ more a *Quintal*, or Hundred-weight, and that
 “ is near an hundred Ducats ; and they eat them,
 “ saying, they are very good for the Stomach and
 “ Brain ; and some *Portugueze*, who have tasted
 “ them, highly commend them. In the Year 1597
 “ going from *Goa* to *Malacca*, we had extraordinry
 “ Calms at Sea, and I being desirous to see a small
 “ Island lying opposite to us, call’d *Pulo Jarra*,
 “ that is *Jarra* Island, went a-shore, and among
 “ other Things I saw, and took Notice of in it,
 “ were these Birds, and their Nests, of which I
 “ carryed a good Quantity on board, and to
 “ *Malacca*, where I gave them to the *Chinese*,
 “ who



“ who value them very much. Nor do I think
 “ that less strange of the *Gallinuelas*, or little
 “ Hens, at the *Molucca's*, whose Eggs being put
 “ into a Box, or other close Place, in a few Days
 “ hatch of themselves, without any Help, and if
 “ Care is not taken, when they open the Place,
 “ they fly away.



Pinto's SHIPWRECK.

PINTO, who has wrote his surprizing Adventures himself, gives us the following Detail of the deplorable Shipwreck he suffer'd when the *Portugueze* Governor of *Malacca* sent him Ambaffador to the *Indies*, beyond the River *Ganges*, namely to the King of *Aaru*, who was in Alliance with the *Portugueze*, and at that time in War with one of the neighbouring Kings. At his Arrival there, he was well receiv'd, and treated with all the Marks of Respect and Friendship, with which he also was dismiss'd when he left that Place. Having taken his Leave of the King and set sail, he arrived at Sun-set in the Mouth of the River to a Village, which contained not above twelve thatch'd Houses, inhabited by poor People, whose Livelihood was to catch Vipers, and prepare from the Liver of them a Poison, wherewith the *Indians* poison their Arrows and Darts. This Poison is counted the most pernicious, in that there is no Antidote to expell it. The next Morning they sail'd with a fair Wind along the Coast, and towards the Evening they had made up in Sight of the Island *Anche-pisan*. Whilst there was any Day remaining, they steer'd their Coarse off Land in the high Sea: About

the first Night Watch the Wind chang'd to North East, which commonly blows in the Island *Sumatra*. This Wind made the Sea very turbulent, and soon chang'd into a violent Storm, by which they were depriv'd of their Mast and Sails, and expos'd to the utmost Danger; at last their Ship sprung a Leak at three Places in the Keel, and the Water rush'd in with such Force and in such Quantities, that they were not able to save any Thing before the Ship sunk, together with twenty-three Persons, out of which five sav'd themselves on the main Rock, against which their Ship had run. All this happen'd in less than a Quarter of an Hour. Among the five Persons that were sav'd, was *Pinto*, who says that their Milery was very great, they had no Provision to live upon, but a few wild Oranges that grew upon the Trees, and Things which the Waves of the Sea flung on Shore there. Here they continued for three Days; at last they made their Way up the Island, and came to the Mouth of the River, which was not above a Bow-shot wide, but very deep: They were oblig'd to stay there till Night; and in the Morning, after they having been most miserably tormented by the Gnats and Flies from the neighbouring Woods, *Pinto* ask'd the rest of his Comrades, whether none of them knew the Country, and whether it was not possible to find some Inhabitants and Shelter: Whereupon the eldest of them answer'd, they were all dead Men; and having signified to the rest that he was a sincere Penitent for all his past Offences, and that he hop'd for Mercy through the Merits of his Redeemer, he expired in *Pinto's* Arms: The Want of Provision, and the great Effusion of Blood from his Head, occasioned by a Splinter of the wrecked Ship (the Wound being very much corrupted by the Salt Water) had hasten'd his

his End: *Pinto* himself was very weak, on Account of the Hurt he receiv'd by the Fall on the Rock. After they had buried this unhappy Man, as well as their Strength would allow, the three Mariners and *Pinto* resolv'd to cross the River, that they might rest themselves the following Night upon the Trees they saw on the opposite Shore, thereby to secure themselves from the Crocodiles and Tygers, which harbour'd here in great Plenty; also innumerable Serpents, so poisonous as to kill Men with their Breath. Having thus resolv'd, *Pinto* desired that two of them should make their Way over first, and leave one with him, to help him along in the Water, his Weakness being so great that he was hardly able to stand upon his Legs. They agreed to it, and having advanced about half Way the River, two large Crocodiles siezed and devoured them in Sight of *Pinto* and his Companion. They both were so surprized at this shocking Sight, that they did not know which Way they got out of the Water; for they had enter'd the River above their Waste, and were ready to follow the other two, when they saw them thus miserably devoured.

In this Surprise *Pinto* sat three Hours before he was able to recover his Senses or Speech. The Day following they saw a Barge coming up to the Mouth of the River; and as soon as the Vessel was come near enough, they fell on their Knees, and with folded Hands pray'd the Barge-Men to take them in: Those that were in the Barge stop'd, seeing by their pitiful Appearance that they had suffered Shipwreck; and ask'd what had driven them to this doleful Place? *Pinto* related to them all their Misfortunes, and pray'd them not to depart without taking them on Board. One of these *Barbarians*, who seem'd to be the Chief among them,

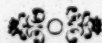
them, gave *Pinto* very rough Language, and told him they were useleſs for Labour, and incapable of getting the Bread they would eat; but, ſaid he, if you have any Money about you, and you will let us have it, we will take you on Board, otherwiſe you cannot expect any Aſſiſtance from us: Having ſaid this, they made a Motion to put off again; but *Pinto*, and his Partner in Miſfortune, begg'd of them to take them in, and to ſell them for Slaves in what Place they would; *Pinto* aſſur'd them, they ſhould receive as much Redemption Money for his own Perſon as they ſhould demand, he being a particular Friend to the Governor of *Malacca*. Come on then, ſaid the Barbarian, we will take you in, on this Condition, that in caſe you tell me any Untruth, you ſhall be tied Neck and Heels together and flung into the Sea: This Condition was accepted; whereupon four out of the Barge came on Shore to help them on Board, for they were hardly able to ſtir; nevertheleſs thoſe Brutes tied their Legs to the Maſt, and beat them unmercifully, to make them confeſs where they had hid their Money. Having almoſt kill'd them both, they left *Pinto* in that Condition, and gave the other unfortunate Wretch a Draught of a certain Sort of Lime, which they had infuſed in Urin, of which he ſo dreadfully vomited, that in an Hour's Time he departed from the tormenting Barbarians. Theſe Savages finding he had vomited no Money, as they expected, and on which Account they had given him the Draught, did not care to try the ſame Project upon *Pinto*, and only waſh'd his Wounds with that Liquid, which cauſed ſuch inſupportable Anguiſh and Pain, as put him almoſt in the Agonies of Death, and he expected nothing elſe but to follow his Companion every Moment. They having made their Way up
the

the River, arrived the next Day at a Place call'd *Giaca*, where the Houses were all thatched with Straw, and belong'd to the Kingdom of *Jambes*: Here they kept *Pinto* for twenty-seven Days, in which time he was perfectly cured of his Wounds. Those who had taken him in, were seven in Number, and they seeing that *Pinto* was not qualified for their Business (which was fishing), they carried him three times to the Slave Market, and expos'd him to Sale, but could get no Chaps to buy him; wherefore they gave him a Kick on his Breech, and sent him going to shift for himself: After which he went for thirty-six Days, like a cast out Dog, from Door to Door to beg Alms, but received very little to support Nature, the People being not only very poor, but of an uncharitable and brutish Nature.

In this his doleful Circumstances he used to wander about naked and hungry. One sunshiny Day, when he had stretch'd himself on the Beach, a *Mahometan* of *Pabembam* came by; and having been before at *Malacca*, and frequented among the *Portuguese*, he ask'd *Pinto*, whether he was not a *Portuguese*? To which *Pinto* replied, Yea! and said he was born of rich Parents, who would be very liberal in paying for his Redemption, in case he could bring him to *Malacca*, for he was nearly related to the Governor there. The *Mahometan* desired him to tell him the Truth, and he would see what could be done for him. *Pinto* related to him every Thing that had happened, and the dismal State he was driven to, also how he was abandon'd by the Fishermen, because they could get nobody to buy him. The *Mahometan* having heard *Pinto's* Case, said, Young Man, you must know that I am but a poor Merchant, whose Stock is not above the Value of 100 *Pardains*, or 50 Crowns: With

With this small Sum I have begun to deal with Eggs of *Elfts*, (a Sort of Fish), in order to maintain myself; but I have had no Success in that Undertaking, yet am I well assured I should make some Gain at *Malacca*, were it not for the principal Dealers who endeavour to keep as well myself all other small Dealers under; nevertheless I should be glad to make a Voyage to *Malacca*, in case you think I can be there safe and unmolested; I will buy you of the Fishermen, and carry you along with me. *Pinto* by the Merchant's Speech was melted into Tears of Joy and Gratitude, and was hardly able to answer him; till recovering himself, he told him, That his present Condition and Appearance did, no doubt, create a Suspicion of his being an Impostor, but that he assured him from the Sincerity of his Heart, if he would bring him safe to *Malacca*, he should not only be received by the Governor with all the Marks of Honour and Friendship, be exempted from the Duty on his Commodity, but have besides a handsome Recompence for his Ransom. This encouraged the Merchant to pursue the Bargain, and advised *Pinto* not to tell these Things to the Fishermen, lest they should set too much upon his Ransom; and in order to buy him the cheaper, he made use of an Inhabitant of that Place, who went to the Fishermen and struck the Bargain; and since he was of no Use to them, he bought *Pinto* for a small Sum of Money, and brought him to his House, where he was a Sort of Prisoner for five Days, and under the Power of the Savage Fishermen, till the Money was paid them: Then his new Master carried him twenty Miles off, to a Place call'd *Sorabassa*, where he soon freighted his Ship with *Elfts*-Eggs; The Sea there produces those Fish in very great Quantities; of which the Females are only made
use

use of, for the sake of the Eggs, and of which no less than 100 Ships are yearly freighted, each Ship holding from 150 to 200 Barrels, and each Barrel about 2000 Eggs: The rest of the Fish brings them no Profit. This Merchant having freighted his Ship, set sail for *Malacca*, where he safely arrived: After three Days he carried *Pinto* to the Castle, before the Governor, whom he acquainted with the Bargain they had made. When the Governor saw *Pinto* in that pitiful Condition, he was struck with a Surprise which forced him to burst out into a Flood of Tears: He desired him to talk loud, that he might be known by his Speech, since by the Change of his Countenance he appeared not the same Man: A great Number of People (as soon as the Rumour of his Arrival was spread) repaired to Court, and every body that look'd at him, was mov'd with Astonishment and Compassion; they brought him Presents in such Abundance that he became in a Day or two richer than he had been before he set out from thence. The Governor presented the Merchant with sixty Ducats, and two Pieces of *China* Damask; he quitted him also the Impost for his Merchandize, which came to as much, and so dismissed him; but *Pinto* was taken Care of by proper Physicians, till he was fully restored again to his former Health and Vigour, and able to return God Thanks in a publick Manner for his miraculous Delivery.





The *Aurora Borealis*, or *Northern Lights* having of late Years been more frequently observed in this Climate than heretofore, it will not be improper to present the Readers of these *Curious Relations* with the Observations which a learned and ingenious Gentleman has made on those Phænomena in *Norway*, where he wrote them in his Country Language, and are here attempted in *English*, for the Apprehension of every body.

1. **T**HE Northern Lights are never seen on the Horizon, but an Hour after Sun-set, and vanish also an Hour before Break of Day.

2. No North Lights are ever seen but when the Sky is serene and clear; for as soon as the Clouds appear, they will vanish.

3. When the new Moon is above six Days old, the North Lights are seldom seen but after she is set, and as soon as the Moon rises in the Night, the North Lights vanish.

4. The Beginning of the North-Light appears in the Evening like dark Clouds in North-East, which diffuse themselves to the Extremes like a Vapour or Smoak, and shew themselves like a Semi-circle or Rainbow; which however don't come further up the Horizon than at most 10 Degrees, and the longer one looks upon the white Vapour Streak, the clearer it will fall into ones Eyes, till at last it changes and diffuses into a very bright and clear silver Glance. The nearer it goes towards the North-East, the more the vaporous Circle turns towards the North West, where this exterior Circle vanishes.

5. Some-

5. Sometimes this semi-circular Light continues the whole Night, when the Heaven is clear and no Wind stirring; but as soon as it begins to blow, it shoots forth in bright and darting Beams, which afterwards disperse themselves over the Northern Part of the Heavens, and represent various remarkable Figures, sometimes Men, Armies, Ships, Houses, Mountains, Swords, &c. so that he who is possessed with *Don Quixote's* Imaginations, will see almost every Thing he has a Mind to see; whilst what an ingenious Philosopher observes with Pleasure and Satisfaction, is beheld by the credulous and ignorant Multitude with Apprehension, Dread, and Surprise.

6. At Nights when the Wind is high, and the Air is clear, the North Lights are seldom seen.

7. These Lights appear like thin and clear transparent Clouds, so that the Stars may be seen thro' them.

8. The Northern Lights seldom reach the Tropic of *Cancer*, and never exceed it; but the nearer they come to the Tropic the fainter they grow.

9. The higher one comes towards the North, the clearer those Lights appear: I myself have observed a great Difference in *Norway* at *Christiania*, which is 59 Degrees, 28 Minutes, and at *Dront-beim*, which lies in the 64th Degree; and several Northern Travellers inform us how bright and fine they are between 70 and 80 Degrees.

10. The common People will presage many Things and make Miracles of these North Lights, at least they will prognosticate of the Change of Weather, and the Seasons of the Year: But I have found, after two Years diligent Care and Observations, how false and uncertain it is; for upon the strongest, rarest, and most remarkable Appearance of the North Lights, nothing else did ensue, but

at one Time a cold Frost, at another Rainy Weather; once a blustering Wind and Storm, and at another still Weather, without any certain Order or regular Consequences.

If we examine into the natural Causes of these Lights, we find very little Notice taken of them by Authors: Geographers, or such as in the Winter have been up the North, tell us a great Deal, but give us no Manner of Reason about these Phenomena; and among the Philosophers are but few who treat upon this Matter, because the North-Lights are seen no where so perfect as in *Norway*. *P. Gassend* did see 'em once in *France*, and took 'em to be a wonderful fine Meteor; he was also the first who gave it the beautiful Name of *Aurora Borealis*. *Cartesius* confesses he never saw a North-Light, nevertheless he reasons concerning it thus: First, he supposes, that because of the gathering of some Wind-Clouds, where the one falls upon another, and because of the Pressure and Agitation of the airy Particles, it produces those Lights in like Manner as the earthy Particles produce Lightning in Thunder-Weather. But as Fire and Snow cannot long subsist together, but quickly consume each other, it may be concluded, that there is no material Fire in the North-Light, considering it often is attended with hard Frost; much less can I agree to *Cartesius's* Notion, to think that a Fire lighted in some Place should cause such a Reflection in the Clouds; for first, there appear no Clouds in the Air when these North-Lights are seen, besides, great Part of this Earth would be consumed by causing so often and for whole Nights together such great Illuminations in the Air. From hence we can give as little Credit to those who believe the North-Lights proceed from the same Cause as the *Ignis fatuus*, *Lambentes* & *Cadentes*, Touch-Wood, or Fish, &c. for these Things

Things shine and glisten best in rainy-Weather, and when the Air is thick and cloudy; when on the contrary the North-Lights shine only when the Sky is clear; again, the former Meteors are only seen in warm and marshy Countries; but the latter only in the frozen Zone.

Wherefore I may not unreasonably suppose that the North Lights are nothing else but a Quantity of Snow and Ice Particles, gather'd in the Airy Region, which through the illuminated Sun-Beams are lighted by Reflection and Refraction, and being mov'd by the Wind, occasion that uncommon Phenomenon seen on Earth.

This Definition may plainly demonstrate what properly the North Lights are. *Cartesius* shews us to this Hypothesis in the Contents of his third Reason he gives of that Phenomena, for

I. No Body will deny, that the Air in the North is fill'd in the Winter with innumerable Ice- and Snow-Particles, often so rough and sharp, that in fierce Winds they will beat into one's Face like Rods, and may not only be felt, but also seen when it is a hard Frost, and a clear Sun-shine; for then one may clearly perceive the small Ice-Particles like little glittering Stars in the Air; and this is the Reason that the North-Winds are more cold and penetrating than the rest, since they must first surmount the high Ice-Hills in the North, of which they grow pregnant, and thus fill'd, bring those Particles along, which cause that sensible Cold.

II. That the Snow- and Ice-Particles are fit to enlighten, and likewise to reflect the Beams of Light, is plainly seen, and wants no further Demonstration or Proof, since we not only plainly see it (as I have observ'd already) in the Day-time, when the Sun shines upon the Ice-Particles; but
also

also at Nights when new Snow is fallen, it causes such a Twilight in the Air, that it is of benefit to Travellers, and others for Business; not because the Snow has any Light of itself, but the Surface thereof being flat, it refracts the Beams of Light which it receives from the Firmament: If therefore Snow lying flat on the Earth casts such a remarkable Reflection, how much more may we with good Reason conclude, that those Particles are the more fit and qualified when elevated in the open Air, where they not only attract a stronger Impression of Light, but also become more congeal'd by Cold, and transform'd into Ice, and therefore cast a brighter Glance.

III. If we consider from whence this Light comes, which in this Manner illuminates those Particles hovering in the Air, I cannot deny but that the Stars contribute very much to it, since we never see the North-Light but in a clear and Star-light Night: For although the Glimmering of the Stars seems to our Eyes but faint and weak, on Account of the incredible Distance they are from us, yet we see that a small Lamp when its weak Light casts the Beams on a clear Crystal Globe, increases its Light infinitely to our Eyes to what it seem'd to have before: In like Manner we may conceive the Ice-Particles in the Air to be small Crystal Globes, by which the Stars feeble Shine may be strengthened. In this Prospect we may not unreasonably fetch our North-shine from the Sun, whose Beams in a more powerfull Manner reflect against the North Pole, and illuminate the gather'd Snow- and Ice-Particles, which occasion to us the North-Lights; and although in Winter the Sun stands South to the Equator, it is not to be doubted but that he always casts his Shine to the North-Pole; and I am very well persuaded, that in case there
are

are People under the North-Star, they have a continual Light, and this not only in Summer, when they may see the Sun for 187 Days without setting, but also in Winter, when they are for 178 Days depriv'd of that great Luminary, they receive the Light of the Shine, although the Sun is in his greatest Declination. For first, wherever we are in the World upon a spacious and flat Plane, we always behold the half Part of Heaven, and by the Help of Refraction our Eye carries us four or five Degrees over and above the half Part, which every Mathematician will willingly allow, since daily Experience proves it; for we may always comprehend more Stars on the visible Horizon of the Heaven, as we can set down on our artificial Globes: We observe daily in our oblique Sphere more than the six cœlestial Signs upon the *Zodiac*, over which we were not able to see one single Degree, in case we did only see the one half Part of the Heaven: Besides this, the higher the Surface of the Earth is under the Pole, the more one may see above one half Part of the Heaven: And that we necessarily must conceive a higher Plane of Earth under the Pole than at any other Place, is sufficiently made out by several learned Mathematicians. Secondly, in case the Earth under the North Pole is inhabited, they see half the cœlestial Circle to the Equator, which parts with the right Horizon in the middle; but because of the Refraction, which is always the strongest in the Horizon, they see four or five Degrees South for the Equator. Thirdly, the Sun may dart his Beams to the Equator, although he be at his greatest Distance from it, namely in thirty Degrees of *Sagittarius*: Hence it undeniably follows, that those who live under the Pole, and can see four or five Degrees more South as the Equator, must necessarily have
always

always the Light of the Sun, or the Day, which at least extends itself to the Equator; and the Sun's Rays extending themselves thus far, I may draw from thence these sure Conclusions:

First, we find the Sun to be much (and according to some Astronomers, above 166 times) larger than the Earth; and that he enlightens always more than half the Globe of the Earth. We may daily observe that some Hours before the Sun, appears the *Aurora*, or Break of Day; and also some Hours after Sun-set, we have a Twilight; but how deep the Sun is under the Horizon before we begin to see, or when we lose his Light, is not yet made out among Astronomers: Some say 17, others 18, 19, 20, and others again 14 Degrees: But be that as it will, this is certain, the Depth cannot be of an equal Number of Degrees all the World over; for the nearer we come to the Equinoctial Line, the thinner and finer the Air, and the weaker and fainter the Reflection or Refraction. I remember to have read in a Book of Voyages, that under the Line the Twilight doth not last above half an Hour in the Morning, and not longer in the Evening, when in *Norway* it will continue for two or three Hours: On the contrary the nearer we come to the Pole, the thicker is the Air, and the more reflecting are the Rays of the Sun; which might easily be demonstrated by various Experiments. However, I will neither chuse the minor nor major Number, but join with those Astronomers who advance twenty Degrees: To these twenty Degrees I make an Addition of the Sun's own Diameter, which is thirty Minutes, so that when the Sun with his lower Circle touches thirty Degrees, then the upper Part stands thirty Minutes higher, which afterwards increases his Power so much as to shoot his Beams longer and more extensive: Add to this the four
or

five Degrees which the Sun always has for his own Refraction, and is allowed by all Mathematicians: *Kircher* will have it, that the Sun can never be observ'd in its proper Station by the *Zenith*. On the contrary, because of his Reflection, he seems always more or less elevated above his right Station, according as the Air or Vapours are thick or fine: We read that the *Hollanders* who winter'd at *Nova Zembla*, observ'd the Sun fourteen Days sooner than they expected, by their mathematical Calculation; so that it appear'd to them as if they really saw the Sun's Body, when at the same time he was several Degrees below the Horizon. If then at seventy-six Degrees Latitude, the Sun refracts more than five Degrees, how much more will the Refraction be under ninety Degrees Latitude. This remarkable Refraction of the Sun the *Swedish* Mathematician *Bilbery* did likewise observe, in the Presence of King *Charles* the XIth, at *Torno*, in the *Bothnick* Streights, 1694, where he observ'd the Sun several Days before he expected him, according to his Reckoning; whereof more in his curious Treatise, *Sol Inocciduus*. If we add for the

Sun's Diameter	00	Deg.	30.	Min.
The Sun's Reflection	20	—	00	—
The Sun's Refraction	5	—	00	—

The Product is 25 Deg. 30 Min.

which is the Distance the Sun may cast his Light; and the Sun is in his deepest Declension 23 Degrees and 50 Minutes below the Horizon: From hence we may see, that the Sun Beams not only come near the Equator and Horizon, which follow one another before the *Subpolares* or extreme Poles, but also at least exceed another Degree; which is a sufficient Proof, that those who live under the Pole have both Light and Day, though the Sun be at

the greatest Distance from them; and the nearer the Sun advances in *January* and *February* to the Equator, the more their Light and Day increases.

IV. Accordingly there is under the North Pole a continual Light; and why should we doubt, that the Snow- and Ice-Particles which hover in vast Quantities about the North-Pole, are illuminated by the same Light: No Body disputes it that the Rain-Bow in the Clouds proceeds from the same Cause, where the Sun shines upon and illuminates the Drops and Vapours of the gather'd Water; and why are not the Ice-Particles as much qualified to receive the Beams of the Sun, as the Vapours and thick watery Damps in the Clouds? As the Sun casts his Beams directly on the Particles of the Rain-Bow, they receive thereby an extraordinary Lustre and Brightness; but the North-Lights receive it only by Reflection: Besides, the Ice-Particles not being of so globular a Form as the Drops of Water in the Clouds, the North-Lights do not appear so bright; and although we would suppose that the Ice-Particles have not their Illumination directly from the Sun, but by Reflection and Refraction, it is no matter how high we station the Atmosphere over the Globe of the Earth. For if we take the different Opinions of Mathematicians, that the Height is 6, 12, 18, or 20 Miles; this Hypothesis stands firm, where a Light can reflect from one Object to another three or four times, and more; therefore, were our Atmosphere not above two Miles, it were sufficient to be illuminated from the Rays of the Sun by Reflection and Refraction; and as the Light Rays extend themselves even to the Snow which lies upon the Earth, as has been hinted before, why not to the Snow-Particles in the Airy Region: This will be more illustrated in the following Figure.

Als.

A. Is the Earth which we place in the Centre, and is no matter whether we here follow the System of *Tycho* or *Copernicus*.

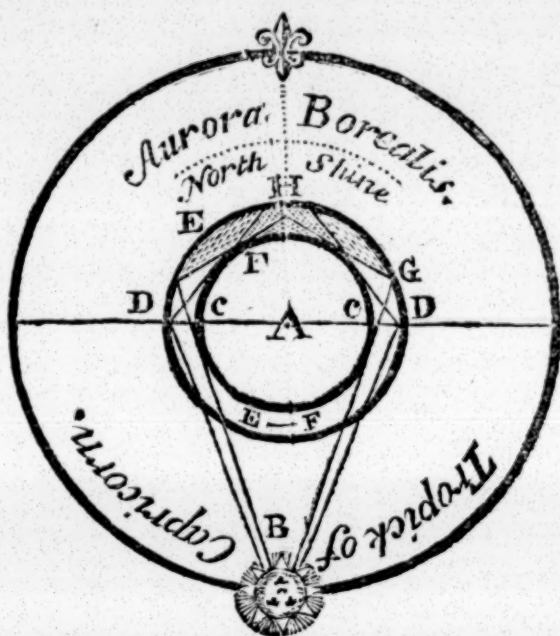
B. Is the Sun in her greatest Declination, namely in the 30th Degree of *Sagittarius*.

C C. Is the right Horizon of the Earth, which however on Account of the Globular Form of the Earth can never be seen, but instead thereof we see the Horizon of the Heaven.

D D, is the true Horizontal Line.

E F, is the Atmosphere about the Earth, which indeed might be placed higher, as it really is according to the Proportion of the Diameter of the Earth; but whether we see it higher or lower, it has the Proportion of directing the Rays.

B to G G, are the direct Rays of the Sun; but from G G to H are the Lines of Reflection: Thus when the Sun Beams do throw themselves directly from B to G G, and they reflect and press against the hard and dark Particles of the Atmosphere G G, the Line of Reflection must consequently have an Equality and Proportion with the Incidental Line, and therefore reflect from the Incidental Angle G G, and consequently beat or press against the Ice-Particles, which hover in the North E F, and which reflect their received Light again to the



Earth, and thus naturally produce the Phenomenon which we commonly call the North-Light.

If some object, that the reflecting Light from G to H cannot shine so bright and clear, considering the great Distance from thence to the Sun, I here answer, every body knows, that when we set a lighted Lamp before a Glass Globe that is filled with Water, or before a well polish'd concave Plate, the Light increases, and by Reflection casts a far greater Lustre, and vastly different from what appears in the real Rays of the Lamps. The Sun Beams, when they are dispersed, and are remote from the Sun, give only a dark Lustre, but when they are gathered in a Concave of Steel, Glass, or even Ice itself, we presently see their Penetration and Force; and thus we may consider Icy-Particles like polished Concaves, Crystals, or Plates, which not only easily catch or receive the Rays of the Sun, and gather them in a Center, but reflect them in Abundance and equal Quantities to us again.

I shall add to this Hypothesis an Explication to the fore-mentioned Phenomenon.

1. The North-Light is never seen as long there is any Light above the Horizon; where a lesser Light must give way to a greater. Day is occasioned by the Rays of the Sun; but the North-Light by the Rays of Reflection; consequently, where the Light in *December* is continually from the Horizon between 70 or 80 Degrees (thus far the North Parts are known) they have almost a continual North-Light, if the Heaven is clear.

2. That the North Lights are not seen but in a clear and starlight Sky, this Hypothesis does best explain; for as soon as any Clouds arise on the Horizon, they both hinder the Rays of Reflection under the Pole, and those which the Sun might
cast

cast forth from the South. And we may observe, that whenever it clouds in the South, there will be no North-Lights, be the Heaven ever so clear.

3. This Phenomenon is founded upon the Reasons of the first, namely, the Lesser must give Way to the Greater ; for the Reflections from the Moon's Light have a stronger Impression in the Fibres of our Eyes, than the North Light has.

4. This Hypothesis also confirms that the North Light has its Origin from the Rays of the Sun, and that the North-Light in the Beginning rises in a half Circle to the Horizon, where almost for the same Reason as the Sweep of the Rainbow, the Ice-Particles stand opposite to the Sun in the North, as the Water drops in the Clouds, wherein the Rainbow is visible. That the North Light is first seen at an Evening in the North-east, proceeds from the Sun's being then in a direct Line in South west ; for when the Sun at Midnight is in South, then the Light will shew itself directly in North ; and if in the Morning the Sun is at 3 o'Clock in S. E. the North Light will be directly opposite at N. W.

5. If the Nights be still, the Ice or Snow Particles keep together in their regular Order, press by Gravation one upon another to the Center, and therefore their Shine is but faint ; but as soon as a little Wind begins to dissipate them, they are thereby carried higher in the Air, and take a larger Distance to reflect the Beams of the Sun, and to set one against the other : Thus being carried by the Wind backwards and forwards, by their more or less collecting from one another, represent all Sorts of Figures, and sometimes, according to the Beholder's Fancy, strange and frightful Things.

6. If the Wind is too high, then the Particles are driven too far away, and cannot distribute to us their gathered Light, or else they are precipitated

to the Earth, where they are blown and tossed about in the Air, and made unfit to give any regular Reflection.

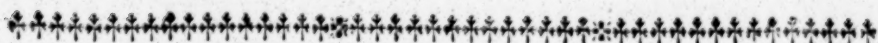
7. The North-Lights being transparent, demonstrates that they are not thin Clouds, as *Cartesius* supposes, but a large Gathering of Snow- and Ice-Particles, which by the Wind are carried from the Surface of the Earth and high Mountains in the Air, where through the excessive Cold they condense or thicken, and congeal into Ice.

8 and 9. The North-Lights don't exceed the *Tropic of Cancer*; this is, because the Climate there begins to be warm, and by melting those northern congealed Particles transforms them into a Dew, and therefore not capable to reflect the Beams of the Sun. Also, the oftner the Light is broke and reflected from one Object to another, the weaker it grows, till it is quite lost; when on the contrary the nearer one comes to the Pole, the clearer will be the North-Light, and this because the Air being more filled in those Parts with those Particles, or because they are more congealed or chystalliz'd by the hard Frost, so that they cannot absorb the light Rays, but send them in like Quantity back again by Reflection.

10. The North-Lights being caused by Snow, Cold, Wind, and the Illumination of the Sun, no certain Rules can be drawn to prognosticate what shall happen after their Appearance.

Much more might be said concerning the North-Shine; but as I thought this sufficient at present, I conclude with the Words of *Horace*:

*Viva, vale: Si quid novisti rectius istis,
Candidus imperti; si non his, utere mecum.*



*An Account of the Great Mogul, his Dominion,
Wealth, &c.*

TAMERLANE, the Founder of the Empire of the Great Mogul, according to some Writers, descended from a noble *Tartarian* Family, though most Historians agree, that he was but a Shepherd's Son, who by his Courage and Conduct had raised himself to the Imperial Dignity. In the Year 1400 he put himself at the Head of some Troops which he got together in a Hurry, and gained divers Victories in *Persia*. This good Success increased his Ambition and Army, which afterwards consisted of 800,000 fighting Men. He brought under his Subjection the *Parthians*; forced the Wall of *China*; subdued divers Provinces in the *Indies*; also *Mesopotamia* and *Egypt*: In fine, he made his Boast, that three Parts of the World were under his Power; for which Reason he bore in his Coat of Arms three Globes. His Custom was, whenever he besieged a Place, the first Day of his Approach to display on his Tent a white Standard, signifying to the Besieged, that he was ready to treat them kindly, if they surrendered: The next Day he changed the white Standard into a red or yellow one, which told the Magistrate or Governor of the Place that he should lose his Head; and on the third Day he display'd a black Standard, as a Signal of Death and Destruction, and that he was resolved to put all to the Sword, without Regard to Age, Sex, or Condition. The chief of his Victories was that which he obtained over *Bajazet* Great Sultan of the *Turks*, whom he took Prisoner; and tho' he endeavoured to make his Captivity easy
and

and honourable, yet *Bajazet's* Haughtiness and continual Threats obliged him at last to imprison him in an Iron Cage, where he destroy'd himself against one of the Barrs.

The Descendants of *Tamerlane*, by their neglect of military Exercises, soon brought the Empire to Contempt: They distinguished themselves more in the Pursuits of Pleasure, Luxury, and Ease, than valiant Exploits; till in the last Century, *Aureng-zeb* abhorring the Effeminacy of his Predecessors, resumed Bravery, and imitated the warlike Achievements, of *Tamerlane*. His Father was the Son of the Great Mogul, whom he expected to succeed without Opposition; but either out of Eagerness to get into the Imperial Throne, or out of Resentment, he rebell'd against his Father. Whilst he was engaged in this Rebellion, his Father died, and those that were at the Helm of the Government, knowing him not to be their Friend, caused *Bulloquei*, Grandson to the deceased Emperor, to be proclaimed. This enraged *Aureng-zeb's* Father so, that he pursued *Bulloquei*, took him Prisoner, and had him strangled; which being done, he was universally acknowleg'd as Great Mogul, under the Name of *Chan-Jehan*.

This Monarch's Reign was peaceable, so long till his four Sons became Rebels; each of them aspiring to the Government: *Dara* was the eldest, Sultan *Sujab* the second, *Aureng-zeb* the third, and *Morad buck-che* the youngest. The two eldest, and the youngest discovered a strong Inclination; they all aimed at the Empire, but *Aureng-zeb* being the most subtil and cunning of them all, dissembled the Matter, and to remove all Suspicions, became a *Faquir*, or poor Fryar, under Pretence of abandoning all Pomp and Grandeur of this World. He was artful enough in the mean time, to exasperate
his

his Brothers one against another to that Degree, that they all took up Arms without hardly knowing the Reason for what.

In these Divisions, *Aureng-zeb* adhered to the weakest Side, declaring that he had no other View but the Publick Good at Heart, and the restoring his Father's Affairs to their former Tranquility. In the mean time he set all the Engines to Work, in order to gain Friends among the greatest Men of the Empire. When he had the Promise of the most considerable *Omrabs*, or Generals of the Mogul, and when he thought himself strong enough, he threw off the Mask, and then his Brothers knew (but too late) that his Design in exasperating them against each other, had been to pave the Way to their Ruin, and to aggrandize himself.

The first Step he took, was keeping his Father Prisoner in a strong Place to which he had fled for Safety, and in which he died six Years after: *Aureng-zeb*, as soon as he had secured his Father's Person, thought it requisite to seize his Brothers, and disable them from interrupting his Government; which he effected without much Difficulty: *Dara* was taken Prisoner, and afterwards poisoned, and the rest soon were made incapable of giving him any Disturbance: Thus he was proclaimed Great Mogul, in the Year 1660.

The Dominions of the Great Mogul extend Eastward to the other Side of the *Ganges*, and have the Ocean to the South, *Macran* and *Candabar* to the West, and *Tartary* to the North: *Agra* and *Delly* are the chief Cities of the Empire, and both bear the Title of Capital.

It may be safely affirm'd that the Great Mogul's Dominions are the richest in the World; for not only most of the *European* Nations, but those of *Asia* carry Gold and Silver thither, for which they

return nothing but their own Country's Produce and Manufactory; so that it may be compared to a Gulph, into which all the Riches of the Universe are thrown, and from whence none are returned.

The Country is well peopled near the great Rivers; fruitful in Cotton, Rice, Millet, Lemons, Oranges, Dates, Cocoa, and Silk. The River *Ganges* and *Indus* run through all that Country from North to South: The *Ganges* Water is extraordinary light, and the *Indians* believe it to be sanctifying; at certain Times 4 or 500,000 *Indians* may be seen washing and bathing themselves in that River, into which at their Departure they throw Gold, or Silver.

As the Mogul is very powerful and rich in Money and Jewels, his Splendor and Magnificence shines according, with the brightest Lustre of any Court in the Universe. His chief Residence is *Agra* the capital City. *Mandeflow*, who not many Years ago was at the Court of the Great Mogul, gives us the following Account thereof:

Agra, says he, is the most celebrated Residence of the Great Mogul, and is the Queen of all the oriental Cities. This City lies 28 Degrees from the *Equator*, in the Province *Indostan*, near the delightful River *Gemini*, which through the Province *Bengala* flows into the capital River *Ganges*. It is well built, and surrounded with a strong Wall of hewn red Stone: Within its Walls it is as big again as *Ispahan*, and is more than a Man can ride round in one Day. It is also encompassed with a Ditch 200 Foot wide: The Streets are long, and some of them are arch'd over, having proper Openings left for the Light to fall in; here the Shops, Warehouses, and Vaults are all in good Order, and every Trade and Handicraft in their proper Stations by themselves: Here also are thirteen large and small

small *Maidans* and *Basares*, or Squares and Market Places. On the large *Maidan* before the Mogul's Palace lie sixty large Pieces of Cannon, but are seldom used. In this Square, like at *Ispahan*, stands a Pole erected, for the Exercise of Gentlemen, in darting or shooting at a Mark. This City has also eighty *Serrais*, *Caravansera's* or Inns, very commodious for Travellers and Merchants, on account of the Vaults, Chambers, Stables and other Apartments they contain; some of these Inns being three Stories high, with fine Galleries, on which one may go from one Chamber to another; they are built square, and on each Corner stands a round Tower. Passengers may here be accommodated with all Manner of Provisions, and entertained according to the Expences they chuse to be at.

The Great Mogul, the Lords, and principal Inhabitants of this City being *Mahometans*, there are, besides a great many small ones, seventy large Mosques, among which six are the most sumptuous, in which they perform their Worship only on their Sabbath, which is Friday. In one of these Mosques lies a Saint of theirs buried: In another is shewn the Sepulchre of a Giant thirty Foot long, and sixteen broad, adorned with some Banners and Trophies; the Sepulchre is surrounded with strong Pillars: The People ascribe many wonderful Atchievements to the Honour and Renown of this Hero. Both Sepulchres are furnished with Lamps which are kept continually burning, and People come from far off pilgrimaging to these two Mosques, which brings such Incomes that great Numbers of Poor are thereby fed and clothed. The Courts belonging to these two Places of Worship are Asylums for Criminals, who either have forfeited their Lives, or are Debtors, or under the Displeasure of the Great Mogul, or the Judges, as long as they can

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pay for what they want. In every Street are several Bagnio's, and I was told there were above 800 of them in this City, which being daily visited, bring a great Revenue to the Crown.

Besides the large and rich Houses and Palaces of the *Rasbi* or great Lords, there are, as well without as within the Walls, many fine Pleasure-Gardens, wherein Bagnio's are ordered in a curious Manner. The Great Mogul has several Pleasure-Houses and Gardens, to which he frequently resorts, and diverts himself in seeing his Female Dancers perform their Activities of Body stark naked; sometimes this Sport is exhibited for his Delight by a Hundred and more, the one striving to outdo the other in shewing of Postures.

In the Fore-part of the City is the Great Mogul's Palace, which is large in Circumference and built after a grand Manner. The Walls that encompass it all round about, are furnished with fine Galleries: In it are several fine Buildings and large Places. Entering the first Court, it is a Square, on each Side planted with large Palm-Trees, under which the Great Mogul and his *Rasbi* often walk for Pleasure. In this Square stands the *Diwanbane* or the Counsel House, in which is the Chancery, and in which the Debates of Law are determined. Opposite this is a very sumptuous Building on which is a Steeple covered with Plates of Gold; this is the Great Mogul's chief Treasury: Within are eight large Vaults, of which some are filled with Gold, and some with Silver: In one are laid up the Great Mogul's Jewels, Diamonds, Rubies, Sapphires, Emeralds, Onix-Stones, and the like; as also Pearls of extraordinary Beauty, Shape, and Size; and one of these Vaults is set apart for the Presents that are brought by foreign Ambassadors.

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Not far from this Treasury is another Building with many Apartments, and a Steeple covered with Plates of Gold: In this are the Great Mogul's Women, of which he has commonly to the Number of 1000 or 1200, who are served by 600 Eunuchs: Adjoining to that House is a large Manegery, surrounded with a large high Wall.

About the Middle of the Great Mogul's Palace, is a pav'd Square; and before the Entry are silver Rails: Through this Place one goes to the Mogul's Apartment, which both within and without (as I was informed) is very magnificent, ornamented with Gold and Precious Stones in an artful Manner: I was for advancing through the silver Gate-way; but was not admitted.

The City of *Agra* is very populous: It is said that in Time of Need they may raise 200,000 Men compleatly armed. Here are People of all Nations who carry on great Merchandize, and all the Commodities pay 10 *per Cent.* Custom; there being four Custom-Houses, one near each Gate of the City. The City of *Agra* has under its Jurisdiction 40 small Cities and 3500 Villages: Its District reaches ten or twelve Day's Journey all round: All that Country is flat and fruitful, and its Produce enables the Inhabitants to carry on a great Trade; particularly Abundance of Indigo-blue, Cotton, and Saltpetre are bought by the *Europeans* to be sent to their respective Countries.

Mandelslo not having been admitted into the Great Mogul's Chief-Court, I here shall bring in what the *Dutch* Consul at *Amadabad* and *Cambaja*, *John van Zwift*, relates concerning it.

In the Inner Square, no body must presume to go but the Great Mogul's Lords, and chief Officers, the common People not daring to approach it: In this Square is the Great Mogul's Apartment and
exalted

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exalted Throne, in a little Square encompassed with Gold Rails, the Top covered with rich Tapestries, to keep off the Sun-Beams: Over this Place is a Gallery, which is embellished with Gold, Diamonds, Pearls and all Sorts of Precious-Stones; here is the Great Mogul's Counsel Place, where none are admitted but the High-Chancellor, or whom the Great Mogul has a Mind to speak with. Opposite this Gallery are hung several little Gold Bells, which are rung or sounded at the Approach of such as are admitted to deliver their Petitions.

Many Things are related concerning the Great Mogul's Festival, or Birth-Day, at which they weigh him. This is performed in the following Manner: In the Middle of the Court stands a magnificent Tent in which hang on a Gold Chain a Pair of large Gold Scales, the Rims whereof are set with Diamonds; the Great Lords sit all round the Tent on rich Carpets expecting the King, who at last comes, more loaden than ornamented with Diamonds, and seats himself into one Scale; in the other are put Weights of Gold, by which they cast up his Weight: Then they ballance his Weight with Presents of Gold, Precious-Stones, and Money; and the third time with Fruits, and other Productions of the Earth, which, together with the Money are distributed among the Poor. After this he seats himself on the richest Throne, when the Lords and Ladies congratulate him first, and make him Presents: Then follow the Governors of Provinces and Towns; and the King receives that Day in Diamonds, Rubies, Emeralds, Gold and Silver, rich Stuffs, Elephants, Camels, Horses, &c. above thirty Millions of Livres. The Preparations for that Day are begun fourteen Days before: Seven stately Thrones are fitted up for the Emperor; the one adorned with Diamonds; a second with

with Rubies ; another with Emeralds ; and others with all Sorts of Precious Stones and Pearls. The great Throne, erected in the first Court, is about six Foot long, and four Foot wide ; the four Feet or Supporters thereof are covered with enamelled Gold, adorn'd with many large Diamonds, Rubies and other Precious Stones : The Canopy is covered with Diamonds, and a Fringe of Pearls round it : Above the Canopy is a Peacock, whose Tail is full of blue Saphirs, and other Precious Stones of different Colours : The Body is of enamelled Gold, set with Jewels, and on the Breast is a large Ruby, from whence hangs a large Pearl like a Pear, weighing about fifty Carats : There are hung to the Throne a Scymeter, a Battle-ax, a Shield, a Bow, and a Quiver full of Arrows, all enriched with Precious Stones : The twelve Pillars that support the Canopy, are surrounded with many Rows of fine round Pearls, each of them weighing from six to twenty Carats : Over against the King's Seat is a bored Jewel, whence hangs a Diamond of a prodigious Bigness, with Rubies and Emeralds round it : On both Sides of the Throne are Umbrella's of crimson Velvet, imbroidered with Gold, and fringed round with Pearls ; the Sticks whereof are covered with Diamonds, Rubies, and Pearls. This famous Throne was begun by *Tamerlane*, and finished by *Changehan* ; the Value thereof is computed at 160 Millions of Livres : Whilst the Emperor is on the Throne, thirty Horses ready saddled and bridled (fifteen on each Side) are in Waiting, each held by an Officer ; their Bridles being adorn'd with Diamonds, and some Jewels hanging down their Necks : The Elephants with Furniture of embroidered Gold, and silver Chains, are brought one after another near the Throne, to bow before the Emperor : As soon as he has dismissed his
Ele-

Elephants, he goes into the Haram for half an Hour, and returns to one of the Thrones in another Court.

The Great Mogul is by his Courtiers held in great Veneration and Awe, and almost honoured like a God. When they speak to him, they bow themselves very respectfully; and when they have finish'd their Speech, and are ready to withdraw, they bow their Heads, and lay their Hands on their Eyes, then on the Breast, and at last touch the Ground, in token, that they to him are but Dust and Ashes; upon which they wish the Mogul long Life, and move backward from his Presence.

Besides his Birth-Day, he shews his Grandeur and Riches in giving Audience to foreign Ambassadors: Also when he takes Journeys for Pleasure, or is Hunting; also when he honours the Camp in Time of War with his Presence. When he goes to visit the Camp, or sets out for Hunting for some Days, he is commonly followed by 10,000 Men: Before him go in order 100 Elephants, which are all cover'd with rich Coverlets of fine Velvet and Cloth of Gold; on some of the foremost are Kettle-Drums. Each Elephant carries two Persons, the foremost guides the Elephant with a crooked Iron, with which he touches his Forehead, and the other carries a Standard, or Flag: After the Elephants follows the Mogul on a fine *Persian* Horse, or else in a small *Indian* Chariot, drawn by two white Oxen, whose Horns are tip'd with Gold, and Collars set with Bells; or he is carried on a stately Palanque, and thus by changing from one to another, he chuses his own Pleasure and Liking. About him ride his principal Ministers, Princes, and the whole Court; these are followed by 100 Elephants, Camels, and Waggon loaden with Tents and other Necessaries; for
the

the Great Mogul chuses to pitch his Night Lodgings in the open Fields, under a Tent, where he can shew his Magnificence as much or more than in his Residence. In the Summer he pitches his Tent in a cool, and in the Winter in a warm Climate, when one may travel many Miles along fine and costly Tents before one arrives to the King's Quarter. In the Summer Season he commonly leaves *Agra* in *April*, and resides either at *Labor* or *Kisemir*, which Places lie North, where he stays till *August*, when the hottest Weather being over, he returns again to *Agra*.

The Great Mogul has a large Managery of wild Beasts, and often delights in the Combats of Elephants, Lions, Tygers, &c. for which Diversion there is a large Amphitheatre. Sometimes he tries the Courage and Dexterity of some of his People, and either sets a Price on those which triumph, or rewards them with Places of Dignity.

George Anderson in his Travels gives us the following Account of what happen'd on that Occasion, when he was at *Agra*.

The 27th of *January* 1646, *Shach Choram* the Great Mogul, at the Solemnization of the Birthday of his Son the King of *Bengal*, having rose from the Banquet, both he and his Son went into a magnificent Cavalcade to the Amphitheatre, which is but a little Way without the City; adjoining to which he has a Managery or Holds for fierce and wild Creatures, as Elephants, Tygers, Lions, Buffalo's, &c. with which those who have a Mind to curry favour, and to become honourable, oftentimes engage in Combat: The Amphitheatre, as I call it, is a large Place, with some Trees in, and environ'd with a high Wall, on which is a Gallery from which the Spectators behold the Sport. First two wild Bulls open'd the Combat, who did goar

one another very much; after them a Lion and Tyger were engag'd for above half an Hour; and having hurt one another severely, they were each let into their Den: Next Proclamation was made, if any of the Spectators were willing to engage in Combat with a Lion, only Sword and Shield in Hand, they should on their Victory be rewarded with the Great Mogul's Favours: Whereupon three *Indostans* appeared; and a Lion was let into the Place, who made directly to one of the Combatants, but he defended himself bravely, till the Lion got hold of his Shield, and with one of his Paws hindred his right Arm from handling the Sword; but having a Poniard at his Side, took that and run it into the Lion's Throat, upon which he left his Hold, and the Man finding himself disengaged, took his Sword and laid the Lion sprawling to the Ground: The People hereupon cry'd out, *Victory*; but as soon as this Noise was ceased, the Great Mogul order'd two Men to rip up this Hero's Belly, to put him on an Elephant, and to be carried through the Streets of the City as an Example, for his not having obey'd the Mogul's Order, which was, to fight only Sword in Hand, whereas he had treacherously overcome the Lion with a Poniard.

After this Tragedy a Tyger was let in, and one of the Combatants put himself in a bold Posture to receive him; but the Tyger was too nimble for him, who got hold of his Throat, and soon dispatch'd him.

The third, who was the least of those three Adventurers, waited the Tyger's Attempt upon him, and it was not long before he came running up to him; but he being ready to receive him, and the Tyger raising himself on his hind Feet, the Combatant with a nimble and fierce Stroke cut off both
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his fore Paws, and the Tyger falling to the Ground, was immediately cut to Pieces: Upon which the Mogul ask'd the Combatant's Name, which was *Geili*: Directly a rich Suit was presented to him, in which he was admitted to kiss the Mogul's Feet, who declared him a *Rasbi*, or Lord, and promised him his further Favours.



To the Printer of the Curious Relations.

S I R,

HAVING lately with Pleasure read in your *Curious Relations* several Accounts relating to ancient as well as modern Curiosities, both in Art and Nature; and as you are frequently supplied with Matters from unknown Correspondents, I here take that Character, and send you a short but genuine History of the State

Of Ancient Egypt, with the Antiquities of that Country remaining to this Time.

EGYPT, on Account of its many Antiquities, was formerly stiled The *Origin* or *Mother* of all *Arts* and *Sciences*: The People entertained a Notion that at first their Countrymen were form'd and had their Origin some thousand Years before the Creation of the World, asserting that they had been governed for 25,000 Years by the Gods, before their Kingdom fell into the Hands of Men: But as groundless as this Tradition is, it is allow'd the *Egyptians* were of great Antiquity, and perhaps the most ancient People of the World, from whom first derived Laws, Arts, Sciences, and Ceremo-

nies to other Countries. The chief Inventions, ascribed to them are, Geometry, Arithmetick, Musick, Astrology, Physick, Carving, Painting, Enamelling, Fluxing of Metals and Stones, curious Work in Glafs, Weaving of fine Linnen, mathematical Machines and Engines, and many other mechanical Curiosities. In short all Kinds of Learning, Ingenuity, and Arts were brought to the highest Perfection in *Egypt*. The *Thebans* claimed the Pre-eminence for having the most ancient Philosophers and Astrologers, as having found out the first Rules for the Improvement of those Sciences. They most accurately observ'd the Courses of the Sun, Moon, and Stars; their Eclipses, Constellations, Risings, Aspects, and Influences, dividing thereby their Years into Months, and grounding their Divinations on their hidden Properties.

In Mathematicks and mechanical Powers the *Egyptians* were particularly famous; they had Engines to raise their Obelisks and Stones to an incredible and prodigious Height. They devised Machines for divers Purposes, as for draining of Marshes, or watering of Gardens, of which last one was in *Semiramis's* Garden, which conveyed to the Platform of the Garden a great Quantity of Water out of the River, without being perceived how it was done. They had Water-Works for Pleasure, Water-Organs, and Water Hour-Glasses; they had likewise other Machines which mov'd with the Air or Wind; also self-moving Things that went by invisible Springs; for according to some Authors, the *Egyptians* made some Statues of their Gods both to walk of themselves and also to utter some certain Words. Among these none was so remarkable as the Statue of *Memnon*, made by the *Theban* Priests with that Art and Contrivance, that in the Morning at the Rising of the Sun,

Sun, and the striking of its Beams upon it, it uttered a Kind of Musick. This curious Piece of Workmanship was so famous that People travelled from far and near to see it. *Lucian* went to take a View of that Miracle, as he calls it himself, as did the Emperors *Severus* and *Germanicus*: *Strabo*, that great Geographer, went there on purpose to see it, also *Appolinus Tyanæus*. This Performance will not seem fabulous to any one that understands the Power of Human-Wit, and how expert the *Theban* Priests were in mathematical Sciences. As to their Skill in Architecture, Carving, and Painting, Time has not yet been able to destroy the Witnesses thereof in their stupendious and beautiful Works; as their Sepulchres, Obelisks, and Temples built by them: But not to keep the Reader any longer on a bare Enumeration, I shall give such particular Accounts, as will not only surprize but divert him. First then I begin with

The City of Thebes.

This was the Metropolis of all *Egypt*, and built by *Busiris*, who made it his Residence. It was call'd *Heliopolis*, or the City of the Sun, by reason he was worshipp'd there. It was in Circuit about 140 Furlongs or seventeen Miles and a half, and was adorn'd with so many stately Monuments, both of Gold, Silver, and Ivory; such Multitudes of *Colossus's* and Obelisks cut out of entire Stone; such exceeding splendid Temples, Palaces, and Tombs of the old *Egyptian Pharoahs*, and other such like Ornaments and stupendious Rarities, that it was not only look'd upon to be the most beautiful and stately City of *Egypt*, but of all others in the World; for it is recorded, that not only King *Busiris*, but all his Successors also from time to time adorn'd and beautified it; and it is certain it
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had 20,000 Chariots of War, and that there were 100 Stables all along the River from *Memphis* to *Thebes*, each capable to contain 200 Horses. *Thebes* was so exceeding populous, that it could draw out of every Gate 10,000 armed Men; and it is conjectur'd from the Word *Hecatompolis*, that it signifies an hundred Gates, according to which *Thebes* was so call'd by *Homer*, but is to be understood to mean an hundred Palaces, in which so many Princes had their Residence. *Pliny* will have the whole City to have stood upon Arches, built so on Purpose for the Armies to pass this or that Way under Ground, without being discover'd. In this City were four Temples, wonderful for their Beauty and Largeness, the most ancient of which was above a Mile and half in Circuit, and forty-five Cubits high, and had a Wall twenty-four Foot thick. The Ornaments of this Temple were suitably magnificent both for Cost and Workmanship, and the Fabrick continued 'till *Diodorus Siculus's* Time; but the Silver, Gold, and other Ornaments of Ivory and precious Stones, were carried away by the *Persians* at the Time when *Cambyfes* burnt the Temples of *Egypt*. " Here were (says *Diodorus Siculus*) the wonderful Sepulchres of the ancient Kings of *Egypt*, which for State and Grandeur far exceeded all that Posterity could attain to even to this Day". The *Egyptian* Priests say, that in their ancient Records there were registred forty-seven of these Sepulchres: This is not only reported by the *Egyptians*, but also by many of the *Grecians*, who travell'd to *Thebes* in the Time of *Ptolemy Lagus*, and wrote Histories of *Egypt*. Among these was one *Hecatæus*, who agrees with what *Diodorus* relates, viz. that when he was there in the 180th Olympiad, there remained only seventeen of those Sepulchres. One
of

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of these was the Sepulchre of King *Osymandua*, ten Furlongs in Compass, and at the Entrance there was a Portico of various coloured Marble, forty-five Cubits high, and 200 Foot long. Thence going forwards, one came into a four-square Stone Gallery, each Square being 400 Foot, supported by Beasts instead of Pillars, each of which was of an intire Stone, sixteen Cubits high, carved after the antique Manner. The Roof was also of Stone, each being eight Cubits broad, with an azure Sky, all bespangled with Stars. Out of this, one entred into another Portico like the former, but more curiously carv'd and adorn'd with greater Variety. At the Entrance stood three Statues, each of one intire Stone: One of them was sitting, whose Foot measured seven Cubits, and its whole Magnitude exceeded all other Statues in *Egypt*. The other two were much less, reaching only to the Knee, the one standing on the right hand and the other on the left, being the Mother and Daughter. This Piece was not only commendable for its Largeness, but likewise admirable for its Workmanship and the Excellency of the Stone, there being not the least Blemish or Flaw in so great a Work; upon the Tomb was this Inscription:

I am Osymandua, King of Kings; if any one would know how great I am, and where I lie, let him excel in my Works.

There was likewise at the second Gate another Statue of the Mother by herself, of one Stone twenty Cubits high: She had on her Head three Crowns, to denote she was both Daughter, Wife, and Mother of a King. Near this Portico was another Gallery, more remarkable than the former, in which were various Sculptures, representing
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his Wars with the *Bastrians*, who had revolted from him, against whom, 'tis said, he march'd with 400,000 Foot, and 20,000 Horse. On the first Wall was seen the King assaulting a Bullwark environ'd with a River, and fighting at the Head of his Soldiers, assisted by a Lion in a terrible Posture against his Enemies: On the second Wall were carv'd the Captives dragg'd after the King, represented without Hands and privy Members, to signify that they were of effeminate Spirits, and had no Hands when they came to fight: The third represented all Sorts of curious Images, wherein were set forth the King's Sacrifices of Oxen, and his Triumphs in that War. In the Middle of the Portico, open to the Air, was rear'd an Altar of polish'd Marble of exquisite Workmanship, and equally admirable for its Magnitude. In the last Wall were two Statues, each of entire Stone twenty-seven Cubits high, near which three Passages open'd out of the Portico into a Room of State, supported by Pillars, like a Theatre for Musick; every Side of the Theatre was 200 Foot square. Here were many Statues of Wood, representing Pleaders and Spectators looking upon the Judges: Those carved on the Walls were thirty in Number, and in the Middle sat the Judge, with the Image of Truth hanging about his Neck, his Eyes closed, and many Books laying before him. Next adjoining was a Gallery full of different Apartments, in which there were all Sorts of delicate and fine Meats ready served up; Near this was represented the King himself, very curiously carv'd and painted in beautiful Colours, offering as much Gold and Silver to the Gods as he yearly receiv'd out of his Mines. The Sum was inscrib'd to amount to 32 Millions of Minas, which is about 100 Millions of Pounds Sterling:

Next

Next was the Sacred Library, on which were inscrib'd these Words, *The Cure of the Mind*: Adjoining to them were the Images of all the Gods in *Egypt*, to every One of which the King was making Offerings peculiarly belonging to each of 'em, that *Osiris* and all the inferior Gods who were plac'd at his Feet, might understand his Piety towards the Gods, and his Righteousness towards Men. Next to the Library was a stately Room wherein were 20 Beds to set upon, richly adorn'd, on which were placed the Images of *Jupiter* and *Juno*, together with the King's: Here it is supposed the King's Body lay interr'd. Round the Room were many Apartments, where were to be seen all the Beasts that were accounted sacred in *Egypt*, very curiously painted. Thence one ascended to the Top of the Monument or Sepulchre, which having mounted, there appeared a Border of Gold round the Tomb of 365 Cubits in Compass, and one in Thickness; within the Division of every Cubit were the several Days of the Year engraven, with the natural Risings and Settings of the Stars, and their Significations, according to the *Egyptian* Astrologers.

In this Manner is described the Sepulchre of King *Osymandua*, which seems by far to exceed all others for Magnificence, Curiosity, and Workmanship: Whence we may conclude that they outdid the *Romans*, even when their Government was at the highest Pitch of Glory. And at this Day, there is scarce any great Column or Obelisk remaining in *Rome* worthy of Note, but what anciently has been brought thither from *Egypt*. However, in Time the Glory of *Thebes* fell to Decay, upon the Court's removing to

The City of Memphis.

This City was built by *Ogdoo*, who called it *Memphis* after the Name of his Daughter, comprised, as they feign, by the River *Nile* in the Form of a Bull. This then became the royal City, and the Strength and Glory of all *Egypt*, being exceeding populous, and adorned with a World of Antiquities. It was particularly famous for the Temple of *Apis*, the subterranean Vaults or Burying-Places, and the Pyramids and stately Sepulchres of the Kings, erected within a few Miles from it.

The God most esteemed by the *Egyptians*, and adored at *Memphis*, was *Apis*, a coal-black Ox, with a white Mark on his Forehead, the Figure of an Eagle on his Back, and his Tail of two Colours. Whenever this God happened to die, the People in Token of their Grief, did shave their Hair; they were as much concerned for him as at the Death of their own Children, and were at an incredible Expence in the Burial of him: For one Time when *Apis* died through Old Age, his Keeper not only spent all the Substance which he had heaped up, at his Burial, but also borrowed fifty Talents of *Ptolemy* for that same Purpose. The pompous Funeral of *Apis* being over, those Priests that had the Charge thereof, sought out another Calf, which they substituted in his Stead, with the same Marks as the former; and this passed for a great Miracle: Having found an Ox to their Mind, the Mourning was put an End to; and Grief and Lamentations being ceased, the new God was led by the Priests through the City of *Nilopolis*, where he was fed for forty Days, and afterwards put into a Barge, in a gilded Cabin, transported to *Memphis*, and placed in *Vulcan's* Grove. Their Reason for adoring this Ox was
this:

this: The Soul of *Osiris*, they say, passed into the Ox *Apis*, and consequently into all the rest that were successively substituted in his stead: But some say, the Members of *Osiris*, killed by *Triphon*, were thrown by *Isis* into an Ox made of Wood, and covered with Ox-Hides; and this, as it is reported, she did, because as she was in Search of her Husband, a very handsome Bull appeared to her, which she believ'd to be him, and whom she afterwards caused to be honoured in *Egypt*, under the Figure of that Animal. There are many other fabulous Things reported of *Apis*, which would be too tedious to relate: I therefore shall only trace its first Origin of Worship from what *Herodotus* relates, who says: That one of the *Egyptian* Kings, *Mycerinus* by Name, seeing himself deprived of Heirs by the Death of his Daughter, and only Child, spared nothing whereby he might express how sensibly he was touched with his Loss, and consequently endeavoured to immortalize her Memory, by the most superb and sumptuous Structure he could possibly devise. Wherefore instead of a Monument he order'd a Palace to be erected for her, with a great Hall in the Midst of it, adorned with Abundance of Figures and Statues, all glittering with Precious Stones. After this he caused her Corps to be deposited in a Coffin of incorruptible Wood, fashioned after the Likeness of an Ox, which was covered all over with Plates of Gold, and had a purple Mantle cast over it. The Figure of this Ox was kneeling, having a Sun of massive Gold between his Horns, and being enlightened by a Lamp hanging before him, whose Flames were fed with a most odoriferous Oil. Round about the Hall were placed Censers and Perfuming-Pans, which threw a continual Scent of sweet Perfumes. In another Hall adjoining to the former stood

twenty large Images of Wood, which, as the Priests report, were the Concubines of *Mycerinus*. There are other Authors who say, That *Mycerinus* falling in Love with his Daughter, ravished her, who thereupon hanging herself for Grief, her Father buryed her in this Ox, and the Servants who betray'd the Daughter, and slew the Mother, were represented by these Images, as having been accessary to such Wickedness. But to return to the City of *Memphis*, it is said to have been twenty Miles in Circumference; it was built on subterraneous Walks and Caves, and taken to be those that are in the Plain not far from the Pyramids, which are all the Remains of that once opulent City.

From *Memphis* the Court of the *Egyptian* Kings was remov'd to *Alexandria*, and afterwards to *Cairo*. This, in Opposition to the great City of *Babylon* in *Chaldæa* (built by *Semiramis*) was call'd the *Egyptian Babylon*: It is said to have been founded by *Cambyfes* the *Persian* Monarch, the first that made this Kingdom stoop to the Yoke of foreign Power, and was by him peopled with *Babylonians* or *Chaldeans* transplanted thither. It stood at some Distance towards the South of *Cairo*, where at present nothing appears but great Mountains of Ruins, among which the Castle serv'd for a long while after for a Garrison for three Legions, appointed to defend this Country in the Time of the *Romans*. Adjoining to this Castle are Store-houses, supposed to have been the Granaries of *Joseph*, which, as they say, he built to lay up the Corn against the ensuing Famine. There were in all seven, but now three only are left standing, which are employ'd for the same Use. From hence, for the Space of twenty Miles up the River, there are nothing but Ruins.

From

From the Ruins of this City *Babylon*, *Old Cairo* was rais'd, but now in a Manner desolate: At length a more convenient and pleasant Place of Abode was pitch'd upon, when about half a League from the *Old*, they built *New Cairo*, which for a long Time has been and at present is the chief City or Metropolis of all *Egypt*. The *Italians* call it *Alciro*, and others, by way of Excellency, *Grand Cairo*; but as I have read the Description of this City already in your *Curious Relations*, I shall omit to enlarge upon it in this Place, and proceed in giving a Detail of what I find in the most authentic Authors concerning

The City of Alexandria,

so call'd from *Alexander the Great* its Founder: Here this Monarch built himself a large and magnificent Palace of admirable Workmanship, and all the succeeding Kings of *Egypt* did so enlarge and beautify the City, some with Ports and Arsenals, and others with magnificent Temples, and such like Structures, that it was then judg'd the second, if not the first City of the World. *Diodorus* tells us, that in his Time there were told no less than 300,000 Freemen, and the King receiv'd above 6000 Talents yearly Revenue. *Alexander* immediately peopled this City with *Greeks*, and some of his Successors had their Residence here for 900 Years. This was the Metropolis of *Egypt* before *Grand Cairo* was built; for *Alexandria* is now no more, and Travellers ask where it stands, when they are in the Middle of it; but there are still those Remains of Antiquity which bespeak its former Glory. Among the many fine Things now to be seen there, are the Walls, which, though ruined, are so magnificent that one may conclude they have been matchless: They are strengthened
with

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with stately Rows of Pillars, and have 118 great square Towers, with a little one betwixt every two; they are even so neatly contrived, that there are stately Arches underneath, which may serve for Galleries and Walks. In each Tower is a large square Hall, the Ceilings whereof are supported by large Pillars of *Theban* Stone; above are many Chambers, and a-top of all, a Plat-form above twenty Paces square. In short, all these Towers are so many Palaces, able to contain 200 Men each. The Walls are several Foot thick, and have every where Port-holes in them; they formerly encompassed the ancient Town, fortified by those Towers: The finest Antiquity next to the Wall is the Pillar of *Pompey*, which is situated about 200 Paces from the City, upon an Eminence or little Hill, whereby it is seen at a great Distance: This Pillar stands on a square Pedestal, seven or eight Foot high, and twenty broad, made and cemented together of several Stones. The Body of the Pillar consists only of one Stone, which some believe to be a Granat; but others will have it to be a Sort of Cement, which in Process of Time grew into Stone, or else was cast on the Spot, for 'tis averr'd for a Truth, that the Ancients had the Secret of casting Stones. But others absolutely deny it, and say that they are real Stones, and that the *Egyptians* had brought them from *Saïde*, where they were cut and brought by Water down the *Nile*: If so, what extraordinary Barks or Water-Carriages must they have had, to bring so great a Weight, and in so large a Bulk, as was that of this Pillar, and what Engines to raise it on its Pedestal? No Artificer could, as it is supposed, be found, that would undertake to move it to another Place, it being 120 Foot high, and in Compass about thirty-eight Foot. On the Top is a fine Chapter, pro-

proportionable to the Bigness of the Pillar, but made of a distinct Piece of Stone. 'Tis said that when *Julius Cæsar* obtain'd his Victory over *Pompey*, he caus'd this Pillar to be erected in Memory thereof.

Some Paces distant are the Ruins of *Cæsar's* Palace, some Pillars whereof are yet entire and standing, and are of Porphiry; the Front is also still in a pretty good Condition, and shews the Architect to have been of an admirable Taste. About eighty Paces from *Pompey's* Pillar is a Canal dug by the ancient *Egyptians*, to conduct the Water from the *Nile* into the Cisterns, that are purposely made under the City, and which are very magnificent and spacious; for *Alexandria* is all hollow underneath, being an intire Cistern, whose Vaults are supported by several fine Marble Pillars, and upon these Arches the Houses are built. The Water thus gather'd from the *Nile*, is with Engines drawn up and convey'd to private Cisterns of each House. Likewise are at *Alexandria* to be seen two very stately Obelisks of *Theban* Marble, spotted or veined with various Colours: One remains entire, but is sunk so much into the Earth, that it appears without a Pedestal. The other is quite buried under ground, except the Pedestal, which is about ten Foot high; each of these Obelisks are of one entire Stone, an hundred Foot in Height, and eight in Breadth, suppos'd to be larger than those at *Rome*, and marked with such like Hieroglyphicks.

Near these Pillars or Obelisks are the Ruins of *Cleopatra's* Palace. From some Chambers and Apartments still remaining entire, one may reasonably conjecture that it was a magnificent Building, as also from a Gallery supported by many fine Pillars. This City abounds with Marble, Porphiry, *Theban*-Stone or Granate, and among the Ruins
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are found curious Stones, such as Agates, Garnets, Emeralds, &c. wrought in Bass-Relievo, representing Heads, Idols, Beasts, &c. all differing one from another: They are called *Abraxes*, and serv'd formerly as Charms or Talismen; they are of excellent Workmanship, that nothing at this Time can be compared therewith; for though some of 'em are so very small, yet are they all engraved, or otherwise wrought to Perfection.

This City of *Alexandria* was likewise very famous for its Academies or Colleges; the chief of these was the *Serapian*, or Temple of the God *Serapis*. It had a curious Portico of a Mile in Lenght, unto which adjoined a Court of Justice and a Grove: St. *Mark* the Evangelist was here the first Professor of Divinity. This is the Place famous on Account of the Septuagint, or the seventy Translators of the Old Testament into the *Greek* Language. King *Ptolemy* caused all the Books to be brought from the *Chaldeans*, *Romans*, and other Nations, which he likewise commanded to be translated into the *Greek* Tongue. The Library in his Time consisted of above 700,000 Volumes, and was afterwards much augmented by the succeeding Kings, till at Lenght this inestimable Treasure of Manuscripts was destroyed by Fire in the Civil Wars between *Pompey* and *Cæsar*, in the 183d *Olympiad*, after it had continued about 124 Years; *Cæsar* ever after counted this the greatest of his Misfortunes, he being a great Lover of Arts and Sciences, but was the Cause of the Destruction of so incomparable and unparall'd a Library.

Among other remarkable Places in this City of *Alexandria* was the Seraglio called *Somia*, belonging to the Palace, famous for being the Burial-Place of *Ptolemy* and *Alexander* the Great: And since

The BURIAL of *Alexander the Great*

was managed in all Respects fuitable to his Grandeur, it not only exceeded all others in regard to Expence, State and Pomp, but also in Point of curious Workmanship. *Diodorus* thought it worth to entertain future Ages with a Detail thereof, which he does in the following Manner :

The Care of *Alexander's* Funeral was committed to *Aridæus*. He first provided a Coffin of beaten Gold, wrought in Form and Proportion of his Body: This he fill'd with aromatic Spices, as well to delight the Senses, as to preserve the Corps from Putrefaction, and then fitted it exactly with a Cover of Gold ; which again was spread over with a purple Pall, embroider'd with Gold ; near it were placed the Arms of the Deceased, thereby to represent the Actions of his Life. Then these were placed in a Chariot under a triumphal Arch of Gold, adorned with Precious Stones, and supported by Pillars and Capitals of Gold, after the *Ionic* Order. On each Side of the Arch stood a golden Image of *Victory*, bearing a Trophy ; and on the Top was a gold Fringe of Net-work, from which hung Bells, so large that they might be heard at a considerable Distance. Under this Arch was placed a four-square Throne of Gold, adorn'd with little Coronets of various beautiful Colours ; on every Side of this Arch, from a Net-work of Gold, hung four Tables, whereon were painted all Sorts of Creatures. In the first Table was represented *Alexander* sitting in a Chariot, with a royal Scepter in his Hand, his Armor-Bearer before him, and his Life-Guards compleatly armed round about him. In the second followed Elephants, adorned in the proper Habili-ments, on which sat *Indians* before, and *Macedonians* behind, armed according to the Customs of their

respective Countries. In the third might be seen Squadrons of Horse drawn up in Battalia; and in the fourth appeared a Fleet ranged in a Line of Battle. At the Entrance of this Arch were placed golden Lions, looking sternly towards those that should offer to enter. On the Outside of the Arch and the Middle of the Roof, was placed on a purple Carpet a Crown of Gold, so large that by the Reflection of the Sun-Beams it darted such amazing Splendor and Brightness as at a Distance made it appear like a Flash of Lighthing. The whole Work was set upon two Axle-Trees, the Ends of which were likewise of Gold, representing Lions Heads, with Darts in their Mouths. The whole Machine was moved by four Wheels, which were all overlaid with Gold, and it had four Poles to draw it by, to each of which were yok'd sixteen of the largest and finest Mules that could be got in the Country. Every Mule was adorn'd with a Crown of Gold, and Bells of Gold on each Side their Heads, also rich Collars about their Necks, set off and beautified with Precious Stones. After this Manner the Chariot was carried along, the Sight whereof was more stately and pompous than can be imagined. *Aridæus* having spent two Years in the Preparations for it, brought the King's Body from *Babylon* into *Egypt*; and *Ptolemy*, in Honour to so great a King, met the Corps with his Army as far as *Syria*, and accompanied it with great Reverence and Respect to *Alexandria*; which City being the most famous of any in the World, he caused a Temple to be built there in honour of *Alexander*, in Magnificence becoming the Glory and Majesty of so great a King; and therein he reposed *Alexander's* Body, honouring his Obsequies with Sacrifices and magnificent Shows.

To the South of *Alexandria* lies the Labyrinth, of which already Mention has been made in the first Volume of the *Curious Relations*, p. 20, and therefore shall omit repeating it here again.

Not to describe particularly that prodigious Wall built by *Sesostris*, for a Fence against the Irruptions of the *Syrians* and *Arabians*, and of 1500 Furlongs in Length, I shall only give a brief Account of

The Walls and City of Babylon

in *Chaldaea*, built by *Semiramis*, the Wife of *Ninus*, a Princess of an aspiring and glorious Spirit. After she had buried her Husband *Ninus*, King of *Assyria*, and rais'd over him a Monument of Earth, which at some Distance from the City (that laid in a Plain) appear'd like a stately Citadel, being nine Furlongs high, and ten broad, she provided herself with 2000,000 of Artists and Workmen to build the City of *Babylon* in one Year, ordering it so that the River *Euphrates* should flow thro' the Midst of it. She then encompass'd it with a Wall as many Furlongs in Circuit as there are Days in the Year, viz. 365. This Wall was 300 Foot high, and 75 broad, so that Coaches might meet and turn upon it; she adorn'd it with 250 Turrets of agreeable Proportion: Then she built a Bridge over the River five Furlongs in Length, and floor'd it with great Joices and Planks of Cedar, Cypress, and Palm-Tree, of thirty Foot long: At each End of this Bridge she built a Palace, whence she might have a Prospect of the whole City: Then she sunk a four-square Pond, each Side being 300 Furlongs long, and thirty-five Foot deep; this was lined with Bricks, and cemented together with a Sort of Bitumen. Afterwards, by turning the River aside, she made a Passage, in the

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Nature of a Vault, from one Place to another, and then let the Water again into its former Channel, which immediately overflow'd the whole Work; and by this means she could go under the River when she had not a Mind to pass over it: She also made two Brazen Gates, one at each End of this Passage, and likewise a Banqueting House of Brass, into which the Passages were open'd by certain Engines. Here were seen brazen Statues of *Ninus*, *Semiramis*, and all the great Officers, as likewise Armies drawn up in Battle. These Palaces were surrounded with Walls thirty Furlongs in Circuit, with Turrets on them, 140 Yards high, on the Bricks whereof were painted all Kinds of living Creatures in an artfull Manner, particularly a Hunting Piece of all Sorts of wild Beasts, each Beast being four Cubits high: Among these was *Semiramis* on Horseback, striking a Leopard with a Dart, and near her *Ninus* her Husband, piercing a Lion with his Lance.

In the Middle of the City she built a Temple to *Jupiter Belus*, of exceeding great Height, by the Advantage of which the *Chaldaean* Astrologers observ'd the setting and rising of the Stars. On the Top were plac'd the Statues of *Jupiter*, *Juno*, and *Rhea*, all of beaten Gold. That of *Jupiter* was about forty Foot high, and *Juno* held in her Hand a Scepter set with precious Stones. These three Statues weigh'd 2830 *Babylonish* Talents; and for these Deities were placed (on an Altar of beaten Gold, forty Cubits long, and fifteen broad) Censers, Cups, and Drinking Bowls, likewise of Gold, weighing at least 3230 Talents. Besides the Richness of this City, it was exceeding large, so that *Aristotle* was for having it rather call'd a Country than a City, adding when the Town was taken, it was three Days before the furthestmost Part knew any Thing about it.

Here

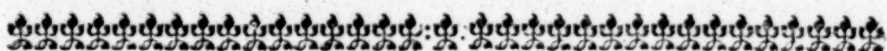
The *Entertaining* CORRESPONDENT. 525

Here was likewise the famous *Penfil* Garden, which had an Ascent to it like the Top of a Mountain, being 400 Foot square, and having Buildings and Apartments one to another, like a spacious Theatre. Under the Steps of the Ascent were Arches, gradually rising one above another, and supporting the whole Building; the highest Arch upon which the Platform of the Garden was laid was fifty Cubits high, and the Garden itself surrounded with Battlements and Walls, twenty-two Foot in thickness: The whole Fabrick was laid over with massy Stones, sixteen Foot long, and four broad; these again were cover'd with Reeds, run over with Bitumen, upon which were laid double Tiles, set together with hard Plaister, and those cover'd with Sheet-Lead, that the Water which should drain through the Earth might not rot the Foundation: Upon all these was at last laid a thick Coat of Earth, curiously planted with all Manner of Trees, which for Size and Beauty struck every Beholder's Eyes with Delight. The Arches were provided with many stately Apartments, in some of which were the Engines for conveying the Water up to water the Garden: This was built by King *Cyrus*.

Semiramis built also other Cities on the Banks of the *Euphrates* and *Tygris*; she likewise caus'd a great Stone to be cut out of the Mountains of *Armenia*, 125 Foot in Length and five broad, which she convey'd to the River by the Help of many Yokes of Oxen and Affes, and there putting it on Board a Ship, brought it to *Babylon*, where she set it up in the most noted Place, as a wonderful Spectacle for all Beholders; this from its natural Shape was turn'd into an Obelisk, and look'd upon as one of the Wonders of the World. *Semiramis* having compleated these Works, went to the Mountain
Bagistan

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Bagistan in *Media*, which is seventeen Furlongs from the Top to the Bottom, and there caused her own Image to be carv'd on the Side of the Rock, and 100 of her Guards with Lances round about her. Many other wonderful Things were done by this Queen, which seem to excel any Thing done before or since.



SINCE we are come pretty near the Conclusion of this second Volume, I shall postpone all other curious Matters which I have already by me, or shall hereafter be furnished with for the third Volume: And having promised the curious Readers, some more of the Translations I had communicated by my Correspondent at *Hamburg*, from a *Persian* Author, I think now to fill up the remaining Leaves, and so conclude therewith.

I. *One condemned to die, is reprieved.*

I Have heard say that once a King in his Anger commanded an innocent Man to be executed. The Man when he found all Hopes for Life were in vain, broke out in reproachful Language, and exclaimed bitterly against the King. "He that's
" in Despair will vent freely in Words whatever
" his Mind contains, for Despair commonly is attended with Courage. A Cat will resist a Dog,
" and a Man in Dread and Danger will, to save
" his Life, grasp with his Hand at a naked Sword.

The King asking, what Words or Expressions the Person under Condemnation did utter; one of his Courtiers, a good and honest Man, told him, *Mighty King, and Governor of the Earth, he says, Paradise belongs to those who know how to temper their Anger and Resentment, and are ready to forgive.*

This

This Speech turned the King's Wrath into Mercy, and he spared the Man's Life.

Another Courtier, who envied the former, hearing this, said: *It never has been the Custom, and is not becoming in our Countrymen, to utter any Thing in Presence of the King but what is Truth. This Man condemned to Death has uttered the most reproachful and scandalous Expressions against the King, and despised him.*

The King did not like this Accusation, but said, *The other's Lyes were more acceptable and pleasing to me than thy Truth: His Lyes aimed at some Good, since thereby he endeavoured to save the poor Man's Life; but thy Truth was uttered for his Destruction.* The Sages have said: *Untruth which serves for Peace, is better than Truth which promotes Sedition.*

II. A King's DREAM.

ONCE a King of Corascan dreamt that he saw Mahemud Sebudegin, who had been dead a Century before; and 'tho he had neither Skin nor Hair, did nevertheless direct his Eyes towards his Palace: None of his Sages was able to interpret this Vision, except a Dervis or poor Fryar, who said: He of whom thou didst dream, looks and sees that his Empire is come under another's Power; "O " how many great and eminent Men are covered " under the Earth, of which there remains not one " Spot or Mark of their having been, except they " be their Carrion and rotten Bones. But the Memory and Name of the glorious and immortal " Nauschirvan * will never die, though Nauschirvan " is dead ever so long."

* Nauschirvan was a wise and just King, who as such is often mentioned by Persian Historians.

III. *The Robbers, and a beautiful Lad among them.*

ONE Time a Company of Robbers had lodged themselves on a convenient Hill, near a narrow Passage, so that it was not safe for the Inhabitants of the Country to travel; even the King's Soldiers who were sent to prevent their Insults and Robberies, were overpowered: This caused a great Terror all over the Country; wherefore the King called a Council, in order to consult by what Means this Mischief might be prevented; since it was to be feared, that in case these Robbers increased and fortified themselves, it would be difficult to remove them. “ A Tree that's just planted may easily be
 “ pull'd out by one Man; but if it has stood long,
 “ and taken Root; a Teem of strong Horses will
 “ not be able to accomplish it. A River in the
 “ Beginning may easily be kept back to its Spring,
 “ but when once it comes to encrease in its Cur-
 “ rent, in Time an Elephant will hardly wade it
 “ through.

In consideration of this it was determined to send Spies, in order to find out which Way was best to come at those Robbers, and many expert Soldiers were sent to hide themselves in Caves and the Hollows of the Rocks. The Robbers who had been all Day in Pursuit of Gain, returned towards Night to their Rendezvous, where disburthening themselves of their Arms and Booty, and being tired, they were all overtaken by a sudden and profound Sleep, which overspread their Eyes as a dark Cloud doth the Beams of the Sun; and thus they were by their Pursuers catch'd like *Jonas* in the Jaws of the Whale: For the Men that were hid in the Caves, fell upon them on a sudden, and carried them all bound before the King.

Among

Among these Robbers was also a Lad whose youthful Blossoms might promise some Hopes of fine and agreeable Fruit. His Countenance was lovely, and his Cheeks like the red Roses among the Lillies in the Valley, just begun to blow. A Vizier seeing him, fell down at the King's Feet, and with his Head bent to the Ground, kiss'd the King's Foot-stool, and said: This Lad has not yet broke the Roses in the Garden of Youth, nor has he tasted the Fruits of human Life; pardon him, and give him me, thy Servant, for a Slave: But the King, by drawing his Forehead in Wrinkles, gave to understand the Dislike of his Request, and thereupon express'd himself in this prudent and wise Manner: *What is of a bad Kind, will seldom turn good: To heap Virtue upon Vice, is the same as to lay Nuts on a round Bowl: It is best to draw out the Seed together with the Root. To quench the Fire, and to leave the Sparks in the Ashes; To kill a Serpent and keep her Young, is not the Advice of a wise Man. And although the Clouds should shower down Water of Life, and make the Land the most fruitful, yet thou wilt never gather any Fruit of Willows. Don't loose thy time with a vicious Person, for out of a wild Reed thou wilt draw no Sugar.*

The Vizier was oblig'd to acquiesce to the King's Sentiments, and applauding his great Wisdom, wish'd him a long and happy Reign; however, he replied and said: O King, if this Lad had been nur'd in their Wickedness, he would be one of their Companions; but I, thy Servant, live in Hopes, that when he shall be introduced into the Conversation of civilis'd People, he will grow virtuous: At present he is only a Child, and having not long been associated to them, the abhorred Vice of a Robber, has not yet fix'd on his Inclination.

No body is born compleat, but poor and naked; upon such a Stem do our Parents prune, be they *Mahometans, Christians, Jews, or Gentiles*. Noab's Son, because he kept to evil Company, was excluded from entring the House of Prophecy *: But the Dog who accompanied the Pilgrims to the Cave of the Rock, called *Abrakim*, was thereby turn'd into a rational Creature. ** The Vizier had some other Courtiers of his Side, who interceded in the Lad's Behalf for Pardon; upon which the King said to the Vizir: I indeed will present you with the Lad, though I don't think it expedient: Doeſt not thou know what *Saal* the Father of the Hero *Ruſſan* † uſed to ſay to his Son: Deſpiſe not thine Enemy, how weak or mean ſoever he be; for it has happened e'er now, that a River which had its Source from a ſmall Spring has drowned a Camel with all its Burden.

Notwithſtanding this the Vizier took the Boy home, and beſtowed on him many Favours; he put him under the Care of a Maſter, who inſtructed him in the Rules of Virtue, and other polite Accompliſhments; and the Lad was tractable, ſo that every body conceiv'd great Hopes from his Conduct. The Vizier took him once to Court, and preſenting him before the King, with extolling his Virtue, the King ſmil'd and ſaid: *A Wolf is not eaſily broke of its Nature, though he is nurſed up among Men.*

* The *Perſians* fabulize in their Alcoran, that *Noab*, a great Prophet, had among his Sons one who at the Time of the Deluge reſuſed to go into the Ark, but rather choſe to ſtay with his Companions. and withſtand the Deluge on the high Mountains.

** The Story of which will be related hereafter.

† *Ruſſan*, was a King of *Perſia*, whoſe Memory is kept up on Account of his Heroic Actions, and the Heroes of this Time are in Praise compared to him.

About two Years after comes a Soldier, a Countryman of his, who scrapes Acquaintance with this Lad, and they grew very familiar; at last they combined together, murdered the Vizier and his two Sons, and took the most valuable Effects, and retired to their own Country, *Zaïsa*. When the King heard of this horrid Fact, he was struck with the greatest Surprise, and said: *Who will pretend to make out of bad Iron a good Sword? or set a corrupted Mind to rights? The Rain which never changes, will bring forth in a Garden Anemour and all Sorts of fine Flowers, but in salt and barren Places produce only Thistles, wherefore bestow no Seed nor Time upon them. To do Good to the Wicked, is like doing Evil to the Good.*

IV. *A prudent and happy Man is envied.*

I Have seen at the Court of King *Aylemesch* a Person of Distinction, whose Judgment and Understanding exceeded by far his Years. In the early Time of his Youth his Forehead carried a Mark of his future Glory, and his Head was on Account of his Understanding, as it were, adorn'd with a Star of Wisdom and Greatness, thereby endued with Beauty, and rich in Virtue: He was therefore in high Esteem with the King; and it is right what the Sages have said, *True Riches consist in Virtue, not in Wealth*; nor is Esteem and Reverence due to Years, but such as excel in Judgment and Understanding.

His Friends and Acquaintance began to envy his Fortune, and endeavoured by all manner of evil Accusations to take away his Life, but did not succeed. *For an Enemy can do no Harm to one whose Friend proves just and faithful.*

The King asked him, what might be the Reason of his Enemies persecuting him in such a Manner?

Y y y 2

“ I have

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“ I have, (said he) under the Shadow of your
 “ Liege, my most gracious Lord, done good to
 “ every body, except those Defamers, whose insa-
 “ tiable Envy is not to be satisfied but with my
 “ Blood, after which they thirst. O King, whose
 “ Felicity may endure for ever! It is in my Power,
 “ and I can refrain from doing hurt to any Man;
 “ but how are the Envious to be cured who are
 “ Tormentors of themselves, and devour their own
 “ Heart for Malice: Die rather thou envious
 “ *Hamel* who thus miserably pineest, for this thy
 “ Illness cannot be cured but by Death. The mean-
 “ est and most unfortunate People use commonly to
 “ envy the Great, and on whom shines the Sun of
 “ Felicity; but because the Bat can't see well by
 “ Day, nor suffer the Beams of the Sun to shine
 “ upon her, must Heavens Light be blamed? Bet-
 “ ter be Thousands of such Eyes darkened than
 “ the Glory of the Sun eclipsed.

V. *A King oppresses his Subjects very much.*

HISTORY acquaints us that a King of *Persia*,
 by his violent Hand and other Oppressions
 over his Subject's Wealth and Fortune, caused them
 to leave his Country and settle in others; and when
 the Number of Subjects diminished, the King's
 Exchequer did also; his Enemies increased, and
 grew powerful, against which he could form but a
 very insufficient Resistance.

“ A Slave who carries a Ring in his Ear * will
 “ make his Escape if he is used cruelly: Do good;
 “ for with Benevolence thou wilt hang a Ring to the
 “ Ear of both Stranger and Native, and move him
 “ to serve thee.

* The Slaves are distinguished in their Order or Degrees by
 particular Marks.

The King, as he was once sitting with his Courtiers in a Pleasure-House, ordered the Chronicles of the Kings to be opened, to see how the rich King *Suback* happen'd to loose his mighty Empire: Upon which one of his Courtiers ask'd him, how *Feridun* came to the Possession thereof, who had neither Money nor Wealth, neither Land nor Subjects before he conquered that Kingdom: To which the King replied, It happened as thou shalt hear it read, because most People unanimously sided with him, by whose Assistance it was easy for him to make a Conquest. Whereupon the Vizier said, If the Multitude of People doth form a Kingdom, why dost thou cause thy Subjects by Oppression and Cruelty to withdraw into foreign Countries? Or is it because thou designest to reign no longer as King? It were better if thou didst preserve thy Subjects with thy Soul, since a King is made a King by his Subjects. The King then ask'd, what must be done to increase the Number of Soldiers and Subjects? To which the Vizier answered, From a King is required Kindness, which will invite People to come; and Equity, that they may live unmolested and secure under his Reign: An unjust King is a Wolf among Sheep; and he that oppresses his People, undermines the Foundation of his Kingdom, and at last blows himself up.

The King being at the Vizier's Speech kindled with Anger and Rage, ordered him to be carried to Prison. Not long after the Vizier's Brothers combined together and raised an Army, which was joined by the Refugees; then they drove the King out of the Country, and freed the Subjects from their unjust Tyrant.

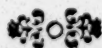
“ A Sovereign who deals unjustly by his Subjects
 “ will in Time of Misfortunes turn his Friends to
 “ Foes; keep Peace with thy Subjects, and thou
 “ wilt

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“ wilt be secure against thy Enemy in Time of
 “ War. A just King will in Time of Need find
 “ every Subject a Soldier.

VI. *A Lad dreads the SEA.*

A King once took a Voyage, and on board the Ship was one of his Slaves that never had been at Sea before, who no sooner was upon the Sea, but trembled and cry'd, for fear the Ship should sink: No Body was able to pacify or persuade him to be easy, so that at last he grew troublesome to the whole Company: One of the King's Attendants, who was a Physician, intimated to the King, that if he pleased to give Leave, he would soon silence him; to which the King consented, and the Physician had him flung over Board into the Sea, and hal'd out again by his Hair; this was repeated several times. The Lad took hold of the Rudder of the Ship, and was very ready to be taken in again; and then sat himself in a Corner, and said not a Word. The King, pleased at this Expedient, ask'd the Physician the Mystery thereof: The Lad, replied the Doctor, never saw one drown'd at Sea, wherefore he knows not the Benefit of being in a good Ship. *He that never has been sick, doth not know what a precious Thing Health is: The Virgins in Paradise conceive Purgatory to be Hell itself; but ask those in Hell, and to them Purgatory seems to be Heaven. It is a great Difference between one that has his Mistress in his Arms, and him that stands at the Door waiting for her Coming to him.*



VII. *A*

VII. *A Poor Dervis grows soon rich, and soon poor again.*

I Have heard there was a King, who spent whole Days and Nights in Banqueting, and when he had his Fill, used to say, Nothing is more delightful for me in the whole World than such a merry Hour, wherein no Care nor Trouble disturbs my Mind.

Once he was overheard by a poor Dervis, who happen'd to lay in the Street under one of his Windows, almost perish'd with Cold: He cried out, O King, art thou the happiest Man upon Earth, because thou hast no Care? Myself know no Care, and therefore am thy Equal. The King hearing this, took pity on the poor Wretch, and made him a Present of 100,000 Dinars (which amounts to about 166 Crowns); and holding the Money to him out of the Window, call'd to him, Hold up the Corner of thy Coat, and catch this: The poor Dervis replied, What shall I hold, when I have no Cloths on my Back: The King then order'd him also a Suit of Clothes.

The Dervis spent his Money in a short Time, and came again poor and naked, as before. *For Money is as safe in the Hands of a Beggar, as Patience in the Brains of a Lover, or as Water in a Sieve.* He happened to come at a Time when the King was not so well disposed as before, and receiv'd neither good Words nor a gracious Look; but the King commanded that this extravagant and saucy Beggar should be driven away, who had spent in a few Days what might have served him for a long Time. *He is a Fool that burns his Lamp in a bright Day, and wants the Oil for it at Night.*

It is true, said one of the King's Viziers; but it would be more prudent that such poor Wretches
were

were supplied in their Wants by Degrees, and not at once, as thou didst this Dervis, whom now thou wilt have driven from thy Gates: This, I think, is not becoming your Highness; for the Sages never approved of having the Hopes of the poor cut off at once, wherewith before they have been fed.

One ought well to consider before one opens the Door of Liberality; but when once open'd, one is not to shut it on a sudden in Anger. The Rich should sometimes open their Hand with Benevolence to their Slaves, and they will love and the more willingly serve them. One shall not see the Pilgrims to *Mecca* resort to a Salt Pit, but to a sweet Spring; both Men, Birds, and Ants will not visit barren Places, but where they can be provided with Food.

VIII. *One desires a Place at COURT, gets it, and comes off but poorly.*

A Good Friend of mine once open'd to me the Secret of his troubled Mind, and with a heavy Heart set forth his wretched State. I have, said he, with Care rubb'd on, and done all what I could, but find my Circumstances worse and worse: I have a Wife; my House is fill'd with Children; a constant Charge attending, and not able to supply their Wants, I was resolv'd (not being able to bear the heavy Weight of wretched Poverty any longer) to try my Fate abroad, and seek my Bread as well as I could in foreign Lands, that so my Kindred might not see my Happiness or Misery: But upon riper Thoughts I have chang'd my Mind; the World would blame me much if that I should seek for happy Days, and leave my Wife and Family in Distress. Thou know'st my Education has been such as I can use my Pen, and cast Accompts: Could I get through thy Means some
little

some little Place at Court, I should be happy, be enabled to provide more comfortably for me and my Family, and think whilst I do live with Gratitude on thy Relief. I answered him, My loving Friend; at Court are found two Things, either Hope for Bread, or Danger of Death. The Sages won't allow a Man to set his Life at Stake for the Hope of Bread: No Body will come to a poor Dervis's House and demand the King's Taxes for his Land or Garden: Either continue in thy low Circumstances and Poverty, or hold thy Neck to the Ravens, *i. e.* subject thyself to all Manner of Difficulties and Dangers.

He answer'd me, Thy Speech doth not favour my Desire and Hope: Hast thou not heard that he who deals with Fraud and Deceit, doth tremble and shake when he is call'd to Account? Who doth right, has God for his Friend; nor have I seen any one perish that went in the Path of Righteousness. It is a common Saying, Four Persons are in continual Dread: A Robber dreads the severe Judge; a Housebreaker the Watchman; a lascivious and vicious Person the Informer, and a willful Cuckold a Rumour-Maker. But one who is ready to give a fair Account of himself, whom has he to fear? A clear Conscience needs dread no Body: Foul, but not clean Linnen, is beat, in the washing it, with a Stone.

Upon this I answer'd: The Fable which is told about the Fox, may not improperly be apply'd to thee. He once did in a very great Hurry make his Retreat, and being ask'd the Reason of his Fear and Flight, answer'd, I hear they have taken Camels by Force, and obliged them to carry Burthens: To which he was answer'd, Thou Fool, what are the Camels to thee, and in what art thou to be compared to them? The Fox replied: But

hold, If my Enemies out of Spite should say, this is also a Camel, and I should be catch'd likewise, who would then take my Part, or inquire into my Condition, and rescue me out of their Hands? He that's bit by a Serpent, and sends for an Antidote to *Babylon*, will die before it is brought him: Thus it might happen with thee. Thou, my Friend, art of an honest and upright Heart, but there is Envy lies hid at Court: Informers lurk and watch all Opportunities; and although thou dealest Fair and Just, yet will they by wrong Representations make thee hated by the King: And who will take thy Part, or speak in thy Behalf? Wherefore I advise thee to leave Courtiers their Glory, keep to thy self, and think on what the Sages say: The Sea will indeed produce Wealth and Riches, but he on Land is surer of his Life.

My Friend grew displeased at my Speech, and with a frowning Look, said to me thus: What Sense or Wisdom is in this thy Counsel? The Sages have said: An upright Friend will stand by one even to the Gate of Prison. In Prosperity and over a plentiful Table a Friend will not be known, but even ones Enemies seem there to be our Friends.

Seeing my good Intention thus slighted, and my Cautions grating to his Ears, and lest he should think I envied his Happiness, I went directly to the Governor, who was my particular Friend and Acquaintance, and through his Means obtain'd for him a little Office at Court. He there behav'd well, and getting by his prudent Conduct and agreeable Conversation into great Esteem, he was soon advanced to higher Posts, till at last he became the King's Privy Counsellor, and Prime Minister; so that now he found himself mounted at the highest Pinnacle of Felicity. I was heartily rejoiced

joiced at the happy Change, and at my Friend's obtaining the End of his Wishes, which made me think, that one under Disappointments in Business is not to despair, and think that Fortune is only tied to Hands and Feet, and being dejected, sink and rest contented. For behold, the clear Spring, and even the Spring of human Life, have their Supply from very intricate, dark, and incomprehensible Ways. Wherefore one should not be cast down in Distress, but wait Fortune with Industry and Patience: Patience is a bitter Plant, yet may produce sweet and pleasant Fruit.

About that Time, in Company with several Friends, I went a Pilgrimage to *Mecca*: After I had perform'd there my Devotion, in my Return home I was met about two Days Journey, by my Friend (whom I had left at Court in the highest Grandeur) poor and wretched; and after I recover'd from my Surprise, I ask'd him the Reason of meeting him in this dismal State? He answer'd me thus: It happened as thou presag'd: I got Enemies, and my Persecutors work'd my Destruction: They accused me of Fraud and other Misdemeanours before the King, but the King did not enquire fairly into the Truth of the Accusation: My old Friends and Acquaintance, who before had wish'd me well, were backward and timorous to speak the Truth, and their former Love and Friendship was soon forgot. Thus it goes at Court; he that is high and in the King's Favour, will be ador'd, and every one will be ready to carry him on his Hands; but when he falls, they tread on him. I have suffer'd Multitudes of Misfortunes: It is but within this Week that I got clear of my Fetters, when I heard the joyful News of the Pilgrims returning, and thus am come to meet thee. They have confiscated my Goods which I had left

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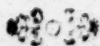
me by my Relations, and I am quite undone. Whereupon I made him this Answer: Thou did'st before slight, and cast my Counsel and Advice into the Wind, not approving of what I said, now thou hast experienc'd it with Loss. The Services to great Lords are like dangerous Voyages, by which one either brings home rich Commodities, or is swallowed up by the Waves: It sometimes happens, that a Merchant brings his Freight rejoic'd on Shore; another Time is wash'd thereon himself.

His pitiful Condition griev'd my Soul, and I thought it not meet to renew his Wounds, and sprinkle them with Salt to increase the Pain; but said, beware for the future to put thy Finger into a Hole, where thou know'st there harbours a Scorpion.

IX. *A FRIEND in Need, a FRIEND in Deed.*

AN Acquaintance of mine, with whom I had contracted a familiar Friendship, was on Account of his sincere Behaviour supported by the charitable and benevolent Hand of a certain great Lord. Once he happen'd to be guilty of a Fault, at which the Lord was incens'd, and cut off the Benefits he had hitherto allow'd him. I, desirous to see my Friend restor'd again to favour, repair'd to Court; but the Porter, with unpolish'd growling Language, detain'd me at the Gate, but this I did not heed, since they and Dogs should be of equal Temper: At last some of the principal Gentlemen of the Court being inform'd of my waiting, they came, and with great Respect and Compliments conducted me into the Court, desiring me to take the upper Seat; but excusing myself, I took the lower one, and said, my properest Place would be among their meanest Slaves. O! no, dear Friend, said they, thy Merit claims a Place above us, were it possible, even in our Eyes.
The

The Lord himself spoke kind, and bid me welcome there. Having sat down, I began to divert the Company with entertaining Talk on various Things, waiting an Opportunity to present the Case of my distressed Friend: My Lord, said I, what is the Crime that causes thy Anger and Resentment to thy poor Slave, who not long since was loaded with thy Favours; but now, abandon'd from thy Care, leads a most wretched Life? "O
" how full of Majesty and Glory is the great God,
" and yet most kind and merciful: He indeed sees
" and knows our Trespases and Sins, yet doth he
" not withdraw from us our daily Bread, but pro-
" vides for our Sustenance one Way with another". The Lord was touch'd and pleas'd with my Expression, and commanded immediately that not only his Salary should be continued as usual, but also receive his Pay for the Time it had been detain'd from him. I thereupon return'd Thanks for so great a Favour, kiss'd the Earth, begg'd Pardon for my incommoding them, and in withdrawing express'd myself in these Words: " We must
" repair to such Places where we may expect to
" receive Grace and Pardon; because the Prayers
" in the Temple of *Mecca* are the most acceptable;
" the People throng by Thousands from distant
" Countries in Pilgrimage thither: Wherefore,
" my Lord, be not impatient, if sometimes thou,
" on Account of thy Goodness, art visited by the
" Distressed: For none will trouble a Tree, or
" shake it, which bears no Fruit.



X. *A Hermit in a fine Garden, accompanied with a fine Women, and provided with good Dainties, forgets all his Sanctity.*

THĒRE was at *Damascus* a holy Man, who retired from thence into a Forest, there as a Hermit to attend his Devotions more regular and undisturbed. He eat the Leaves of Trees, and lived an austere Life. The King of that Place went once to visit him, and said, My worthy Friend, if thou thinkest well, I will prepare for thee a Place in the City, where thou mayst with more Conveniency perform thy Devotions, and where, by thy exemplary holy Life and pious Conversation, thou mayst be useful, and lead others to Piety, and to the Observance of their Duty. The Hermit at first would not accept the King's Proffer, but the Courtiers about him pressed him to oblige the King, and in order to obtain his Favour, to come for a few Days to the City, to see how he liked the Place the King had designed for him, and in case it did not please him, he might take his Choice to stay, or return again to the Forest. By this the pious Man was persuaded, and repaired to the City. The King lodged him in a fine Pleasure-House; the Garden to it was stored with all Sorts of Delights: The Walks were lined with Roses, which appeared as lovely as the blushing Cheeks of a beautiful young Virgin; the House itself was bordered round with odoriferous Herbs and Flowers, and the Trees that were artfully ranged, gave a delightful Prospect: The King also ordered a beautiful Fair to attend him, who in her Angel-like Appearance graced the Place with Charms. Her Face was more lovely than the Moon, and her Eyes more sparkling than the Star *Venus*; none that saw her could withstand Desire, and even in those whose
Fire

Fire already was decayed, her Presence would have kindled a glaring Flame of Love; "for Wood, though wet, may at last be set a-burning". Besides this Fair, he was attended by a Youth, who with his genteel Behaviour, admirable Eloquence and other engaging Qualifications was also of a compleat Shape of Body; the Eyes in looking upon him could no more be satisfied than the River *Euphrates* in drinking of Water. These, and the various Dainties, fine Cloaths, and good Attendance soon led this holy Man into another Way of thinking: He changed his profound Sanctity, and gratified his Sensualities with Pleasure and Delight; the Plenty whereof made his Wisdom and Intellects drowsy, and his Devotion and Piety grew cold, and quite extinguished: In short all the Fame of his former Virtue and pious Life did shamefully vanish; so that he well might have broke out into these Words: O idle Love of the World, 'tis by thee my Judgment and Understanding is led Captive, my Soul burthen'd, and my Devotion expell'd: My Heart was a nimble Bird, which with its light Wings could take its Flight above the Stars, and there enjoy divine Delights, but now it is ensnared and fastened to that vain Globe the Earth.

The Proverb of the Wise may here be well observed: If a Philosopher, Divine, Physician, or eloquent Orator turns his Thoughts upon worldly Things, and values any Thing of its Vanity, he will like a Fly with its Feet weave and perish in the Honey.

It happened that the King once went to visit this formerly pious Man, and found him sit in all his State of Glory and Delight: His Countenance and Stature were quite changed; whereas before he was lean and of a pale Vilage, he now carried a rosy Colour in his Cheeks, was fat and jolly, and sat on
a Silk

a Silk Cushion; the Lad stood next him, and with a Fan of Peacock's Feathers did cool his Face. The King was highly pleased at this surprizing Change, and for some Time talked with him of various Things; but before he broke up, he said, Two Sorts of People are my Favourites, and I love them from my Heart, namely, a learned Philosopher, and an upright Divine. One of his Viziers, who was a Man of Experience, and a good Philosopher, said: My Liege, it is well becoming your Majesty to be benevolent to them both; the learned Philosophers thou art to provide with Money, in order to encourage and put them forwards in their Studies and Experiments; but the Divines thou art to overlook, and give them nothing, thereby to make them continue so, otherwise thou wilt burden them with a heavy Load.

“ It becomes a Divine better to handle the
 “ Leaves of Books with his Fingers, than employ
 “ them in telling of Money: The Fair will keep
 “ her Charms, though her Fingers and Ears are
 “ without Rings: A pious Man is not looked upon
 “ to be good for the sake of Riches, but on Ac-
 “ count of his Piety, and for despising the Vanities
 “ of this World”.

XI. *A disagreeable Woman must be married to a blind Man.*

I Knew a Doctor at Law have a Daughter which was not tempting for the Charms in her Face, but on the contrary was very ordinary and disagreeable. No Courtiers appeared to make their Addresses, though her Fortune might have in some Measure answered her Defects of Nature. The Father was therefore obliged to marry her to a blind Man. Not long after came a Physician, that was chiefly famed for curing the Defects of the
 Eyes,

Eyes, and taking off the Film or Skin that's grown over them. The Father of the young married Couple, though he heard of the Oculist's Arrival, took no Notice about him, till he was opportuned by some of his Acquaintance, who asked him, Why he did not commit his Son-in-law, to the Doctor's Care, in order to restore his Sight? He answered, I fear in case he should have his Sight restored, the Disagreeableness of my Daughter might occasion his flighting and leaving her, which whilst he is blind is not so much to be feared: He that's blind has no Need to covet Variety of Beauties; and my Daughter stands the better Chance.

XII. *The Properties of a real Divine, or Man in holy Orders.*

A King once looked upon some Dervises with a scornful and disdainful Countenance: One of them who by his Skill in Physiognomy pryed into the King's Thoughts, spoke thus to him: O King! though our Order is looked upon by thee far below thy Soldiers, yet do we lead our Lives with more Confidence; in Death we are Equals, but in the Resurrection far better. What is it though a King gained all the Empires of the World, and a poor Dervis have not so much Cloaths as to cover his Nakedness? In Death both will carry no more with them than a Shroud in which they are wrapt: He who thinks seriously on this, and is delighted in being prepared for Death, will find more Pleasure in wearing mean Cloaths, and carrying a Beggar's Bag, than in chusing the heavy Burden of Government: Our outward Dress is a Coat of old coarse Cloth patch'd together, but our inward Ornament is that we are living in the Hope of eternal Glory. A poor Dervise's Employ is to honour God, be thankful and dutiful to him, be content

with little, confide in him, resign all to his Will and Pleasure, and be patient in any State of Life. He who has these Virtues is a real Dervis or Divine, tho' he wears a rich Suit; but he that is a Slave to Voluptuousness, who spends the Day till Night in Wickedness; and Night till Day with Sleep and Laziness, satisfying his Appetite with Varieties, he is corrupted and lost, tho' he were cloathed in a poor Dervise's Garb. How will it be with him hereafter?

“ Hang not thy Door without with a fine coloured Carpet, when thy inner Apartments are only covered with Mats of Straw.

XIII. *The foolish Projector.*

I Have known a rich Merchant, who had 150 Pack-Camels, 40 Drivers, and as many Boys: This Man carried me once to his House, and spent a whole Night in idle and foolish Talking: Such a one is my Companion and Partner in Trade, says he, I have settled him in *India* to merchandize: Here is a Lease of an Estate which lately I have bought: Here is a Note for so much Money, and such a one has indorsed it. By and by he said, I am willing to go and live at *Alexandria*, because there is a finer Air: Then again, No, I believe I shall not go there, because I am obliged to cross the Sea. Then, *Sadi*, said he, I have thought on another Journey, and when that is done I design to be at Rest, leave off Merchandizing, and spend the Remainder of my Life in Ease. I asked him, What is that Journey thou intendest to undertake? He answered, I will carry *Persian* Brimstone into *India*, for I have heard it fetches there a good Price; then will I buy China-ware, and carry that to *Constantinople* and *Greece*; from thence return with Silk Manufactures to the *Indies*; then buy *Indian* Steel and carry that to *Aleppo*: From *Aleppo* I will bring

bring Looking-Glasses to *Zemam* in *Arabia*, and from *Arabia* I'll carry Camblets and other Manufactures of that Country, into *Persia*; then will I leave off the Toils of Merchandizing, take a Shop, and live comfortable. This and such like Nonsense he talked so long, till at last he tired himself, and said, Now, *Sadi*, let's know what thou hast heard and seen in the World. I answered, Hast not thou heard what a Sage did say when he saw on a Heath a General tumble off his Horse?

*The Eyes, though small, are always coveting, * and they must be filled, if not with Gold, yet with the Dust of the Earth.*

XIV. *A Miser is drowned at Sea, at which his poor Relations for Grief tear their old Cloaths, and dress in Silks and rich Garments.*

I Have heard of a Man that was very rich, and thereby a great Miser; his Fame for Usury and Covetousness exceeded that of *Thais's* and *Chatam's* for their great Liberality; and had it been in his Power to have saved a Soul with a Piece of Bread, he would not have done it: He had not spared a

* Whilst I was translating this, my *Persian* Attendant told me, this was hinted at *Alexander the Great*; for in the *Persian* Histories they find that it was prophesied of that Monarch, he should not die, till Heaven and Earth about him was of Silver: And once, whilst he was riding over a Heath, or barren Desert, he happened to fall from his Horse, and there being no Place near to shelter himself from the scorching Sun, they spread his Silver embroidered Cloak on the Ground, on which he lay, whilst they held his Shield which was of Silver, over him, to give him Shade. *Alexander* died soon after, and by this the Prophecy was fulfill'd. After his Death they wrote the following Lines.

This Hero's Eyes, when living, could not be filled, even with the World, but in his Grave a Handful of Dust can do it.

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Bit for *Abuberrir's* Cat; nor flung a Crum to the Dog that attended the People in the Cave: In short, his Table was never seen spread, nor his Door open; the Poor were not so much as satisfied with the Smell of his Bread, and his Fowls were forced to shift, having nothing given them but the Crumbs that happened to fall to the Ground. It happened that this Miser went by Sea into *Egypt*, but he had the same Fate as *Pharaoh* of whom mention is made in the Bible; for on a sudden a Storm arose, and the Ship got unawares in a Whirlpool; and turning, he in a Fright lifted up his Hands to Heaven, called out, cryed, and prayed, but all in vain, down he went. “What avails it to stretch
 “one’s Hands to God for Help in Distress, and
 “when they should do good, put them under
 “one’s Arms: Distribute Gold and Silver as long
 “as thou hast it come in Plenty; when thou dost
 “die thou leavest thy House behind, although it
 “were of Gold.

This rich Miser had in *Egypt* very poor Relations, who, by what he left behind, became very rich: The Death of their Uncle they laid so much at Heart, that they tore their old Cloaths: However, in order to comfort themselves, they went not into Sack-Cloath and Ashes, but fine Silks and rich Attire. I did see the same Week one of the Kindred, on a swift galloping Horse, with a Footman following him, and thought by myself, if the Miser was to return to Life again, he would be astonish’d to see the Change his Money had made. He being my Acquaintance, I took him by the Sleeve, and whispered him in the Ear, My Friend live well, eat, drink, and take Delight; ’tis from that the old Man abstained, because thou shouldst have enough.

XV. *An old MAN will satisfy his young WIFE with fair Words, but they will not content her.*

THERE was an old Gentleman who married a young Maiden; he used to strew the Bed with Roses, and lov'd her dearly; both his Heart and Eyes were always fix'd on her. When Nights were long, and he depriv'd of Sleep, he would spend his Time in Discourse, speaking of Love, and the Delights that flow from it: He told her many pretty Flights of Things long past. My fond Delight and only Choice, said he, thou hast now attained to the highest Degree of Felicity; how well has Fortune provided for thee, as to place thee in the Arms of a Man in Years, who has experienc'd the World; has bore Frost and Heat, and undergone many Changes in Life; one who knows how to love and to be fond of so charming a Creature: Thou art married to one who is good-natur'd, friendly, and knows how to speak in a handsome Manner in Conversation. I will give thee, my Dear, like a Parrot, Sugar to eat, and thou shalt feed upon the Sweetness of my Soul. O happy Creature, how well was it for thee not to fall into the Hands of some young Fellow or other, who by his Fickleness, Ill-nature, Pride, Carelessness and Inconstancy, would have made thy precious Life unhappy and miserable. There are now a-days commonly Rakes, who, not content with their Wives, will strol in search of new Faces; and like the Nightingales jump from one Spray to another, wherever they find any Thing to their Liking.

But such as I, know better than those young inconsiderate Wretches: In the Enjoyment of my Company thou wilt reap great Benefit and Improvement, whereas in the Conversation of young
Fools

Fools thou wouldst have experienc'd nothing but Foolishness.

With such like Talk he endeavour'd to gain his young Wife's Heart and Affections on him: But the good Woman sigh'd from her Heart, and said, All what you have said to me has no Manner of Weight in the Scales of my Senses, Humour, and Reason. I have heard a Saying of one of my Kindred, that she should rather chuse to be darted at with sharp-pointed Arrows than be plagued with an old Man.

If a Man cannot keep on his Legs without a Staff, what Staff and Stay will he be to his Wife, or what Comfort can she promise herself from his Fondness?

It came so far that this unequal Match was broke; they were divorced by Consent, and the fix'd Time being expired, she was married to a young Fellow of indifferent Qualifications; he was cross, passionate, and a Spend-thrift: Poverty was his chief Richness; in short, he was not good for much. She suffer'd by him a deal of Trouble and Hardship, nevertheless she thank'd God that she had escaped the Punishment of the old Man, and that now she had receiv'd her allotted Share: Although, says she, thou art of an ungovernable and evil Temper, yet will I love thee, because thou art handsome: I rather will take my Abode with thee in Hell, than with the old Man in Heaven. " Onions do stink,
" but their Smell from the Mouth of a Beauty are
" more fragrant than the Smell of Roses in the
" Hand of one that's disagreeable.

Every one will have something whereby to ease the Mind, though it is attended with Hardship.

*A Wife that rises without being blest'd
Is cross all Day, untill she goes to rest.*

XVI. *A BEGGAR is chosen a King, and lives less contented than before.*

A King on his Sick-Bed saw his End draw nigh, and having no apparent Heir to succeed him on his Throne, he made his Will and Testament, wherein he order'd when he was dead, they should observe the first Man that entred the next Day into the City, and crown him for their King, and deliver the Government unto him. It happened that the first who came through the Gate the next Morning after the King was dead, was a Beggar, in tattered Cloths, who all his Life-time had subsisted by collecting of Charities. The principal Lords of the Regency, in order to fullfil the King's Will and Testament, laid hold on him, dragg'd him to the Royal Palace, where they dressed him in Royal Robes, set him on the Throne, and deliver'd to him the Keys both of the Fort and Treasury, together with all the Power to govern the Kingdom. He reign'd for some Time in Peace, till at last some of the great Lords of the Kingdom revolted, who being join'd by some neighbouring Kings, made a powerful Invasion: Both Subjects and Soldiers were divided, and the King lost a great Part of his Dominions, which put him to great Trouble and Concern. About that Time comes a Beggar, who formerly had been his Companion in that Profession, from off a great Journey, and finding his old Acquaintance raised to that Majesty and Glory, he went up to him, and said: " God
 " the most high be praised, who has exalted thee
 " to such Honour, and by his Providence has
 " taken thy Rose from the Thorns, and the Thorn
 " out of thy Foot: It is true, a Flower is some-
 " times shut close, sometimes it hangs withered:
 " A Tree stands sometimes naked, at other Times
 " it

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“ it is clothed with Leaves ; we are therefore not
 “ to let our Courage sink, though the Clouds of
 “ Misfortunes gather over our Heads, for even
 “ the Stream of Life flows through obscure and
 “ dark Passages.

O my Friend, answer'd the King, thou hast more need to utter Words of Comfort to me, than to rejoice at my Felicity. At that Time, when I was thy Equal, and was poor, my Care was only for a Piece of Bread ; but now I have upon me the Weight of the whole World : Have we no Wealth, we are miserable ; and the more we have, the more is our Care in preserving it. Two Things are great Evils, to be either excessive Rich, or wretched Poor : Do'st thou covet Riches, covet Content, that is Treasure enough. A poor Man's Content is of far more Value than a rich Man's Wealth without it.

XVII. *A bad Wife is worse than the Slavery at Tripoly.*

ONE Time being tired of the Company and Conversation, I had contracted with some Friends at *Damascus*, so that I loathed their being in my Presence, I repaired to the Desarts near *Jerusalem*, where the Wild-Beasts were my Neighbours and Companions, till unawares I was taken by some Christians, who carryed me Captive to *Tripoly*, where together with some *Jews* I was obliged to work at the Fortification that was raised round that City ; in this slavish and dirty Work I was obliged to continue, 'till at last a Gentleman of Distinction, one whose Acquaintance and good Will I had been favoured with before at *Aleppo*, did happen to meet me : As soon as he saw me, he called out with Astonishment, O *Sadi* ! in what Condition do I light thus on thee ; what is the Meaning of this ?

this? I answered, What shall I say! I did withdraw myself from the Society of Men, in Mountains and Forests, where I might perform my Devotion, and converse with none but God; but how does this agree with my Intent! I was taken Prisoner, and now am obliged to slave and work among inhuman Wretches.

This Gentleman was touched with my Misfortune, redeemed me with ten Ducats out of the Christian Slavery, and carried me along with him to *Aleppo*. He had one only Daughter, which he gave to me in Marriage, together with an hundred Ducats for her Fortune. In Time my Wife grew unruly in her Actions, and provoking with her Tongue, which made my House a Hell on Earth, and I lived an uneasy and troublesome Life. Sometimes she upbraided me with my Poverty: Art not thou, says she, the Slave whom my Father released from the Christians for ten Ducats; what dost thou think of thyself? I answered, Yes, 'tis true, he made me free for ten Ducats, but he gave me again a Slave to thee with 100 Ducats: I have heard, that a great Lord did once rescue a Lamb from the Wolf's Jaws, but that very Evening he did cut its Throat: Might not the Lamb have sighed and said, thou didst save me from the Paws and Jaws of the Wolf, but art turned now a Wolf thy self. Thy Father saved me from one Misfortune but delivered me to another much greater.

XVIII. *Preaching must be heard with Desire and Attention.*

A Young Student said once to his Father: The Talk of Preachers is but of very little Purpose and Benefit to me, because I see their Works do not agree with what they preach and recommend others to. They teach Mankind to forsake the

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World, not to fix their Heart on Earthly Things, and yet they will gather and lay up Corn, Money, and Wealth in Abundance. And although such a Preacher admonishes his Auditors to Content, and dissuades them from Excess, Superfluity and Luxury, it will be but to little Purpose. He is a learned and right Preacher, that shuns the Evil he preaches against himself: How can one that is himself corrupt and goes astray, shew another the right Path to walk in? The Father answered him thus: My Son, thou art not to take Umbrage at a small Fault a Preacher may be guilty of, and make that thy Case of absenting thyself from his wholesome Doctrine and Exhortation to Virtue: Thou art not to come to hear Sermons with a hardened Heart, and prejudicious Mind, but bring a Heart and Mind prepared to Instruction, or else thou wilt resemble much the blind Man, who in a dark Night falling into the Mire, called out for a Candle; and was answered by a Woman: What good will a Candle do thee that hast no Eyes to see? My Son, the Assemblies to hear Sermons, are like Fairs, if thou comest and hast no Money or a Mind to buy, thou wilt carry nothing with thee from thence: Thus if thou dost not go to hear a Preacher with an eager Heart, and willing Mind for to learn, but only for to find Fault, then wilt thou reap but little Benefit.

XIX. *A Dog speaks, and conforms to the Principles of his Master.*

THERE was a King in *Persia*, whose Name was *Dakian*, who resided not far from the famous City *Nachtzuan*, in the Territory of *Karabach*. He being a Heathen and Idolater, two of his Chief Ministers and a Life-guard Man, convinc'd within their Breast, that the *Pagan* Religion was abominable, and that the worshipping of Idols was

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of no Benefit to their Souls, they withdrew themselves from Court; and being on their Journey, they met by the Way with a Shepherd, who being inform'd that they did leave the Court in order to go and seek the true God, he enter'd into their Society. But the Shepherd's Dog following them, they apprehended he might in the Night-time, when they were hid in a private Place, betray them by his barking, and therefore endeavour'd to drive him back, but he not leaving them, one of the Company struck off one of his Legs with his Sabre, yet the Dog followed them upon three Legs: He had his other Leg lam'd, but then he did keep their Pace upon two Legs: They cut off his third Leg, and he still hopping along on one, they deprived him of the use of that also: Then the Dog began to speak, asking, why they thus dealt with him, as to rob him of his Legs, inquiring withal whither they propos'd to go? And hearing they intended to seek the true God, and only to worship him, the Dog told them, he was of the same Mind, and willing to go along with them. The Pilgrims were surprized at this strange Adventure, and consulting what they had best to do; at last they agreed to take the Dog along with them, and to carry him by Turns. When they arrived at a great Mountain, and there found a large Cave, they went into it, and put the Dog at the Entrance thereof; they sat themselves down and fell a-sleep, whilst the Dog was to watch them, and not suffer any Body to enter. These Sleepers, when they awak'd, thought they had rested only a few Hours; and being hungry, sent one of their Company in the next City to buy Provision: He coming there, was surprized to see the People that walk'd the Streets to be so little, for he and his Companions were much bigger; and the Inhabitants were as much amaz'd at him for his

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Gigantick Stature: And as they neither understood his Language nor knew his Money, they carried him to the King of that Place, who spoke with him by an Interpreter; and understanding that the King, whom in their Opinion they had left but Yesterday, was *Dakian*, he call'd for the Chronicles of the Kings, to see in what Time that King had reign'd, and found he had been dead above 900 Years; all which time these Pilgrims had been a-sleep; and an Angel had come and turn'd them every Night, in order to preserve their Cloathes from Decay. The King inquiring after his Companions, and understanding that they were in the Cave of the great Mountains, he repaired thither with his whole Court to see those wonderful People; and coming before the Entrance of the Cave, the Giant pray'd the King to tarry so long before the Cave 'till he had signified their Arrival to his Companions: But when they heard that so many Years were past since their Departure, and that at present the World would seem strange to them, they pray'd to God, that they might not be exposed to the People, nor come into their Community, but to protect and lead them further.

Their Prayers were heard, and those People are walking to this Day further and further in that Mountain. The King perceiving none to come back, nor none of them to be found, he return'd to his House, saying: *God has taken them away*; and he order'd a stately Monument to be erected at the Entrance of the Cave, and before it another for the Dog, in Memory of them all: These Monuments are to be seen to this Day, and the Pilgrims visit them frequently; those who come to pray, first honour and kiss that of the Dog, and begin their Devotion there.

XX. *A Generous King.*

A King's Son had left him by his Father an immense Treasure, which as soon as he came to the Crown he open'd, and with a liberal Hand distributed much among his Subjects and Soldiers; for, said he, the Aloe will give no fragrant Smell if it is kept clos'd up in Boxes, but put it on the Fire, and its Odour will be like that of Amber.

He that will be a great King, must be generous and free-hearted; where nothing is sown, nothing will grow: One of his Prime Ministers, who was well esteemed by him, disapproved of the King's Conduct, saying: Thy Predecessors have with great Care and Pains collected this Wealth, to have it ready in Time of Need; wherefore it would not be amiss to be more frugal, since no Body knows what Misfortunes may happen. The Enemies are often hidden, and wait only an Opportunity, wherefore it is prudent to be provided against any sudden Attempt. If thou would'st distribute all thy Treasure among thy Subjects, every one would hardly receive the Quantity of a Corn; but if thou receivest from every one the Quantity of a Corn, thou wilt gather daily a great Treasure. The King knit his Eyebrows, and shewing his Dislike at this Speech, said: The Great God has placed me to be a Possessor of Riches, to eat, drink, and be liberal with, and not to be a Keeper of them. The rich King *Karun*, although he had forty Treasures full, did nevertheless come to Ruin. But *Nauschirvan* was belov'd, and will never die, because he hath left a good Name behind.

XXI. *An unreasonable TREASURER is punished with Death.*

I Have heard say that an unreasonable Treasurer, in order to fill the King's Treasury, did much oppress his Subjects, not considering that he who provokes the most High to Anger for having only the Heart of one Man to his Will, that God will raise Men against him for his Destruction. No Incense is driven by Fire so high as the Sighs and Groans of an oppressed Heart.

It is said that among all Animals the Lion is the noblest Creature, and an Ass the meanest: But nevertheless, an Ass who carries a Burthen, is more to be valued than a Lion who tears Mankind to Pieces. Oxen and Asses which carry heavy Burthens, are more to be valued than such Men who are Plagues to their own Specie. The King being apprized of his Treasurer's unjust Proceedings, he had him tortur'd and kill'd. Would thou attain the Favour and Grace of a Prince, endeavour first to gain the Hearts of his Subjects; also when thou would find Grace by God, do good to his Creatures. One who had been harrassed by this Treasurer, coming by the Place of Execution, said: He who is under the Service of a King, has some Power indeed to oppress the People, and swallow the Substance; but it often happens that a Bone sticks in his Throat, which will destroy him.

XXIII. *A DESERTER who was to be executed saves himself by his Tongue.*

ONCE one of Omerlei's Soldiers deserted, and being pursued, was taken and brought back. The Vizier advised the King, that for an Example to deter others from the like Practice he should order

order his Head to be struck off. The Soldier beat his Head before the King on the Ground, and said: If it pleases thee, O King! my Head is at thy Command; for what is a Servant's Resistance, when his Master is his Judge. But because, as I have been fed with thy Bread, and brought up in thy House, it concerns me that my innocent Blood should one Time summons thee before the Great Tribunal. If thou art resolved that I shall die, then let there be some Resemblance or Appearance of Justice, lest the Great Judge might condemn thee: The King asked him, What Sort of Resemblance or Appearance of Justice that must be? The Soldier answered, Only give me leave to kill thy Vizier; after which, thou may'st, to avenge his Death, order in Justice my Life to be taken away. The King laugh'd, and said to the Vizier, What do'st thou think of this? The Vizier answered: I pray thee my Liege, by the Bones of thy deceased Father, to set this Wretch at Liberty, lest some Mishap should befall me; I was promoting his Death without considering what the Sages say: If thou should sling a Globe of Earth at any body, thy own Head will be in Danger. If thou shootest an Arrow at thy Enemy, beware lest thou dost not become the Mark of his Aim.

XXIV. *A L A D is to be killed for the sake of the King's Health.*

TH E R E was once a King laid up with a dangerous Distemper, which was such as my Modesty will not permit me to express. The *Grecian* Physicians unanimously agreed there was no other Remedy for it but the Gall of a Man on whom were found certain Moles. The King sent about to enquire, and at last a Peasant's Son was brought before him who had the described Marks upon him.

The

The King then sent for the Lad's Parents, and prevail'd with them by persuasive Words and large Presents to consent to the Death of their Son. For even the *Kafi*, or Judges in Spiritual Affairs had given their Approbation, that in Danger of the King's Life, it was meet and just one of his Subjects should be sacrificed for preserving it.

Whilst the Executioner was taking him by the Head, the Lad lifted up his Eyes to Heaven with a smiling Countenance. The King looked at him with Wonder and Astonishment, and ask'd him the Cause of his appearing in so pleasant a Humour in this dismal Condition? The Lad made Answer, The Refuge and Shelter for Children in Case of Danger used to be their Parents: Cases of Conscience are generally laid before the Judges to be determined: From a King one expects Justice and Equity; but with me it is come so far that my own Parents for Lucre, think it no Crime to spill my Blood. The Judge says that the spiritual Court doth warrant the Justness of my Death; the King himself conceives his Life and Welfare depends on my Destruction; wherefore I have none to appeal to but the supreme Judge of Heaven, to whom I seek for Justice of the Wrong that's done to me. The King was so struck with this Expression, that he burst out into Tears, saying: I will rather die than shed innocent Blood: Embracing thereupon the Lad, he ordered him rich Presents and his Liberty. It is said that the King grew better from the same Hour, so that in a Week's Time he was entirely free from his Distemper.



XXIV. *A King requires the last Favour of a Maid, but is denied it.*

ONCE a King had presented to him a beautiful Maid from *Tzina*: One Time being much overcome with Liquor, he desired to have her to his Will, which she refused to comply with. The King being enraged at this Denial, gave her in his Anger to one of his Slaves that was a Black-amoor, of a very disagreeable Shape and Make: His upper Lips were raised to his Nose, and his lower Lips hung down his Chin; his whole Visage was nothing but Deformity, he stunk like Carrion in a hot Summer's Day: To sum up all, he was as much a Monster of Ugliness as *Joseph* was a Pattern of exceeding Beauty. The Moor, full of Desire, soon was enflamed, and used this dainty Present with that Liberty he thought himself possessed with: When the next Morning the King asked for the Girl, and finding what had happened, he grew angry, and commanded both to be tied together and to be flung from the Top of the House into a Ditch. But one of his Counsellors, who was a Man of Conduct and Good-nature, bent down his Head before the King and said, The Moor is in no wise to be blamed; for thy Servants are used to make free with whatever Presents thou bestowest on them. The King answered: Had the Black but for one Night abstained from her, I should have presented him with more than the Woman Slave. The Vizier said: My Liege, hast not thou heard the common Saying, He who is very thirsty, when he comes to a clear Spring, doth little think on an Elephant, how dangerous soever when irritated. One who is almost starved for Want of Victuals, will not think it a Crime of Conscience to satisfy his Hunger, if he finds Plenty in a House where he is

by himself. The King liked this witty Speech and said, I will make a Present of the Black to thee; but what shall I do with the Girl? Thou mayst give and leave her to the Black, what he has bit and half eat, let him have the Remainder, thou mayst easily forget her. A Man of Honour will not enter into Familiarity with one who has debased himself with Filthiness, and shameful Actions. A thirsty Mind will not be pleased with the otherwise costly Water called *Absullal* after it comes from the Mouth of a blubber-lip'd Monster, and half drank up. Who would approve that an Orange should be presented to a King, after it has been in the Mire; or who would eat of an Apple that has been bit by a scabby Mouth?

XXV. *A Kasi falls in Love with a Farriers Daughter, which almost tended to his Destruction.*

IT is related that a Kasi (a Judge of the Spiritual Court) fell in Love at *Hemedan* with a Farrier's Daughter: No Horse-shoe in her Father's Forge could be more glowing, than his Heart in the Flames of Love which she had kindled in his Breast. He followed her close, and lost no Opportunity of expressing his amorous Inclination, in a Language peculiar to Lovers.

She on the Contrary prov'd as hard as Iron, and resisted all his Attempts with Disdain, Scorn, and Resentment; and even affronted him in the open Street. At which he express'd himself to a Friend that happen'd to be with him thus: Behold the Beauty of this charming Creature, what lovely Features doth her Passion form in her Face? Tho' her Words are Anger, yet her Soul is Amity and Love. Fresh and not full ripe Grapes have a vergid Taste, but if we have a little Patience, they will

will be delicious and sweet. Thus talking the Kasi went to his House, where came to him some Honourable Men, that were intimate with him, and daily in his Conversation; they kiss'd the Earth before him, and begg'd his Leave for Freedom in their Speech, wherein, as in Duty bound, they thought themselves oblig'd to remind him of the Path of Virtue, Honour, and Piety, wherein he, a Judge, was to be an Example to others.

The Kasi took his Friends Advice in good Part, but said, were Love to be banish'd by Precaution, I readily would submit to your Advice; but as impossible it is for a Blackmore to have his Skin chang'd by Washing, as fruitless will be your Admonishing. Thus dismissing them, he prevailed at last with fine Presents and amorous Addresses, and gain'd the Heart of his admired Fair, so far, that she one Night came herself to visit him. At the same time it was reported to the Governor, that the Kasi spent the whole Night in drinking of Wine and embracing his Mistress.

A Friend of the Kasi came to forewarn him of the Danger he was in, and advised him to withdraw; Yet, says he, is it time to leave this Course, suffer the Fire, since it is but kindled, to be damp'd with the Water of good Advice, before it spreads and grows too powerful. But the Kasi laugh'd at all this, and said: When a Lion has his Prey in his Paws, what cares he for the Barking of Dogs: His Folly was brought also before the King, by one who said to him: Behold, such Wickedness is committed in thy Land, and that by a Kasi, who is a Judge of Conscience himself. The King answer'd, Perhaps the Accusation comes from his Enemies, I cannot believe such ill Report. However the King, accompanied by one of his Courtiers, repair'd early in the Morning to the Kasi's Chamber

where he finds the Candle burning, and the Kafi a-sleep in the Arms of his Mistress: The King spoke to him, saying, Awake Kafi, for the Sun is rising: The Kafi perceiving the King to be present, raised and ask'd, at which Part of the World doth the Sun rise? The King answer'd, in the East: Then, said the Kafi, God be praised, the Gate of Mercy is still open; for it is certain, God will not deny Pardon to his repenting Servants, as long as the Sun rises in the East and sets in the West. Two Things have involv'd me into Shame, my Misfortune, and imperfect Understanding. Wilt thou punish me? I have deserv'd it, but Pardon is more becoming a King than Revenge. The King said, thy Repentance is too late, now thy Punishment waits for thee at the Door: What will a Robber's Pleading help him to forsake his wicked Ways, when his Power is restrain'd from doing it. The Kafi still pleaded the King's Mercy, but the King told him that for an Example to others, he should be flung down the Precipice of the Castle: The Kafi replied, O King, Governor of the Earth, I have been brought up in thy House, I am not the only one that is guilty of this Folly; instead of making me an Example of others, rather make others an Example to me: The King was pleas'd with the Kafi's Saying, and pardon'd him.



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